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IN compliance with a previous promise, to give full satisfaction to our opponents on the subject of confession to priests, we shall now place before the reader the different proofs of this Catholic dogma and practice. On account of the great number and variety of these proofs, we will arrange them under three separate heads, answering to the principal sources from which they are taken, viz. ecclesiastical history, ancient tradition, and sacred Scripture.

I. Historical Proofs.—Every one knows the celebrated decree of the fourth Council of Lateran (A. D. 1215,) by which it is enjoined upon all the faithful of both sexes who have attained the age of discretion, to confess their sins, at least once a year, to their proper priest; under the penalty (to be inflicted as every bishop may deem expedient), of being debarred during life the entrance of the church, and being deprived after death of Christian burial.*

There is nothing in this decree to justify the conclusion that sacramental confession was an innovation. On the contrary, it is easy to perceive, both in the obvious import of the words, and in the circumstances of the time, that the Fathers of Lateran merely intended to check the negligence of lukewarm Christians, and to enforce the observance of an essential precept already existing, by strictly forbidding any one to pass more than a year without going to confession. "The church," says the Council of Trent, "did not by the Lateran decree establish sacramental confession, which she knew to have been instituted by God and to be necessary by the divine law; but she enjoined that all the faithful who have attained the age of discretion, should observe the precept of confession, at least once a year."† This is manifestly the only meaning that can be given to the enactment of the fourth Council of Lateran.

* Conc. Later. iv. Can. 21.
† Conc. Trid. sess. xiv, cap. v.

Yet, this plain statement of the fact does not satisfy our adversaries. They maintain that the practice of confession to priests originated in the abovementioned decree; nay, some of them do not hesitate to call it, from the name of the pontiff who presided at Lateran, "a contrivance of Pope Innocent III, set up for the torment of Christian consciences." Before we refute this fanciful theory of theirs, by producing a multitude of facts and testimonies, we will first notice the many false assumptions and absurd consequences which it necessarily implies.

In order to maintain that the practice of confession was first contrived by Pope Innocent III, and then introduced into the church by the cooperation of the great council over which he presided, it is necessary to suppose, 1. That this pontiff at once persuaded all the bishops there present, (upwards of four hundred), and all the deputies of absent bishops or prelates of inferior rank, to adopt the regulation in question, and make it a law for all christendom: 2. That they unanimously and without a dissentient voice, became convinced of its utility, its propriety, its necessity, and admitted the strength of the motives which the pope adduced: 3. That without the least opposition and protestation, they acquiesced in its adoption, consenting at the same time to be bound themselves by the painful yoke, and to assume the equally unpleasant task of hearing the confessions of others: 4. That the ambassadors of all the Catholic princes, who were also present at this solemn assembly, accepted with equal readiness, not only for themselves, but likewise for their respective sovereigns, the novel obligation of going to confession, and that none of the latter thought of censuring and rejecting this extraordinary proceeding of their ambassadors: 5. That, when the bishops, upon their return from the council to their dioceses, promulgated and enforced the important decree, they did not meet with any greater opposition from their numerous clergy, than the pope had experienced from themselves: 6. That the multitude of the faithful, every where, yielded with the same facility: 7. What is more wonderful still, that the Lateran decree and the supposed novelty which it introduced, were unanimously received as divine law, coming from Christ through the apostles: Lastly, that all this extraordinary innovation took place without its having been noticed by any writer; at least without his leaving the slightest vestige of any such notice for the information of posterity; and that it was effected throughout the whole Christian world, as quietly, easily and rapidly, as mushrooms spring up and grow during a damp summer night.

It is scarcely necessary to say, that these various assumptions regarding the pretended human origin of sacramental confession, are nothing more nor less than a mass of absurd and incredible suppositions; the most incredible that ever were conceived. Suppose that even the greatest authority on earth would at present,—for the first time,—attempt to impose upon *all* Christians the painful and humiliating precept of confession, *such as it is practised by Catholics*, will any one imagine that this could be accomplished without giving rise to considerable disturbances; or even that such a design could be accomplished at all? Can it be imagined that all the faithful would silently submit to it, and unanimously agree upon its practical acceptance, without urging innumerable complaints against so extraordinary and so painful a yoke? Such a supposition carries its own refutation along with it; and whoever should adopt it, would only prove that he is utterly unacquainted, not only with the nature of the human heart, but also with the experience of all ages.

Now, those Christians who lived in the thirteenth century and about the time of the fourth Council of Lateran, had the same nature, the same pride and the same passions that we have. They were not less ashamed of their sins, than we are of ours. How did it happen, then, that they unanimously, and all at once, submitted

to the most restrictive and humiliating practice that exists among men; and that they did so, without the slightest murmur or opposition, since history no where presents the least vestige of any such opposition, although incontestable proofs of it would be found every where, had it really occurred. How was it that neither clergy nor laity, neither sovereigns nor subjects, neither learned nor unlearned, objected to the equally important and offensive innovation; as if every body at that time had become infatuated, blind and senseless? Above all, what inconceivable folly must have possessed them, to adopt themselves and transmit to their posterity a firm belief that confession had been ordained by Christ, while, according to the supposition we are discussing, they knew full well that it was the mere effect of an ecclesiastical and recent enactment?

Lastly, what are we to say, in this case, of the pope, bishops, priests and monks, all of whom, without a single exception, agreed to introduce or promote this pretended novelty? What are we to say of them all, except that they were, at once, the most skilful and the most imprudent of men? The most skilful, in having succeeded so wonderfully in an undertaking the success of which was evidently beyond the reach of all human power; and yet the most imprudent, in imposing on themselves, not only the most restrictive duty of religion, but likewise the most painful as well as the most difficult part of their whole ministry.

Such are the numerous and insuperable difficulties which they are compelled to admit, who assign a merely human origin to the precept of sacramental confession. We might, therefore, consider the divine institution of this practice already sufficiently proved. But, we will show at greater length how untenable the position of our adversaries is, by consulting the venerable monuments of ecclesiastical antiquity. Here again, a variety of positive testimonies and facts will force us to conclude, that the dogma and practice of sacramental confession could not have been introduced into the church by the fourth Council of Lateran, since they were universally known and admitted before that council; and surely this cannot be called a human invention, which every kind of evidence proves to have been established by Christ himself. We will quote, first, the ecclesiastical authors and historians who wrote but a short time, more or less, before the great council of Lateran; from them we shall ascend to earlier periods, even to the first ages of the church, till we reach by this retrograde course the very origin of Christianity.

Peter of Blois, who was not less commendable for his piety than his learning, and who died A. D. 1200, fifteen years before the enactment of the Lateran decree, has left a treatise on confession, in which, among other things, he says: "Let no one say, I make my confession in secret, and in presence of God; for, if that confession were sufficient, the power of the keys would have been given in vain to St. Peter. . . . . If shame prevents you from declaring your sins, remember that the book of consciences will be opened before all mankind, on the day of judgment."*

Richard of St. Victor, one of the greatest theologians of the twelfth century, and who departed this life in 1173, has the following words in his treatise on the power of binding and loosing: "True penance is a detestation of sin, with a firm resolution to avoid it, to confess it, and to atone for it. . . . . If the penitent neglect to look for a priest in order to make his confession to him, and to receive absolution from him, he cannot escape eternal misery."†

St. Bernard, (whose death took place in 1153), so conspicuous for the sanctity of his life, the splendor of his miracles, and the excellence of his writings, speaks thus: "Confession ought to be sincere, and without any disguise. For what does

* Tract. De Confess. Sacram.
† Tract. de potest. ligand. cap. v et viii.

it avail to declare some sins, and conceal the others? . . . . All things are open to the eyes of God; and darest thou conceal any thing from him who holds the place of God in so great a sacrament? Go and declare fully whatever excruciates thy heart; disclose thy wound, in order that thou mayest experience the efficacious assistance of the physician."* In another place, having quoted that passage of Deuteronomy: *The word is very nigh unto thee, in thy mouth and in thy heart,* (xxx, 14,) he adds: "Remember to have the word not in your mouth or in your heart only, but in both together. In the first place, the word, by being in the heart of the sinner, excites him to a salutary contrition; then, being in his mouth, it takes from him that false shame which would prevent a necessary confession.—And let not the priest absolve the sinner who testifies sorrow for his sins, unless he has also confessed them."† Such are the words of the great St. Bernard, for whom Luther himself expressed a veneration.

St. Anselm may likewise be adduced as a writer of the twelfth century, though he belongs also to the eleventh, as he was appointed archbishop of Canterbury in 1093, and died in 1109. This learned and holy doctor, one of the greatest men of his age, speaks thus in his homily on the ten lepers: "Disclose to the priests, by a sincere and humble confession, all the stains of your interior leprosy, in order that you may be cleansed from it."‡

To these testimonies might be added those of Hugh of St. Victor;§ of Yvo, bishop of Chartres,‖ etc. Thus within scarcely one hundred years before the Council of Lateran, how many unexceptionable vouchers do we find for the truth of our assertion, that confession to priests was universally admitted to be a binding and necessary precept, prior to that council!

* De diversis, Serm. xl, n. 6.
† Admon. ad Milites templi, cap. xii, n. 30.
‡ Hom. in cap. xvii Evang. S. Luc.
§ Lib. ii. De Sacramentis fidei.
‖ Serm. 13, in capite jejunii.

This, however, is only the beginning of our proofs. We shall now offer, as evidences of the doctrine and practice of the church during the five or six preceding ages, (from the twelfth to the sixth century), the following illustrious names; St. Peter Damian, St. Paulinus of Aquileia, Venerable Bede, St. John Climacus, etc., with many additional authorities.

St. Peter Damian, cardinal bishop of Ostia, (obiit. A. D. 1072), has left a sermon on the rules of a good confession, and on the obstacles which might prevent it. Among other things, he says: "The fourth degree is verbal confession, *confessio oris.* It ought to be made sincerely, because we are not allowed to declare a part of our sins and conceal the rest, nor to confess our lighter faults and withhold our grievous offences. . . . . Reason itself urges us to make our confession; but God, who knows all things, obliges us to do it."*

Regino, the celebrated abbot of the monastery of Prum, who died in 915, writes thus: "Whoever is conscious of having stained the spotless robe of Christ which he received in baptism, must go to his pastor, and humbly confess to him all the transgressions and all the sins by which he remembers to have offended Almighty God. He must also punctually observe whatsoever shall have been enjoined him by the priest."†

Rabanus Maurus, archbishop of Mentz, (A. D. 856), says, that he, who has exceeded the limits of moderation, by yielding to the desires of the flesh, must needs throw away, by confession, the filth of his sins, in order that he may recover his former state of spiritual health.‡

Theodulfus, bishop of Orleans, (821), says that all sins, whether in action or thought, should be declared in confession; and that the priest ought diligently to inquire how and on what occasion they were committed.§

* Sermo 58, or 2. de S. Andrea.
† De discipl. eccles. lib. i, cap. 286.
‡ Lib. vii, in Ecclesiasticum, cap. 7.
§ Capitul. I. n. 31.

St. Paulinus, patriarch of Aquileia, (ob. A. D. 804), is not less remarkable in speaking of the necessity of sacramental confession. "Let every one," says he, "prove himself, before he receives the body and blood of our Lord Jesus Christ. When, therefore, we prepare to receive him, we should first have recourse to confession and penance. We ought to make a diligent examination of all our actions; and, if we discover in ourselves any grievous faults, we should hasten to efface them by confession and true repentance, lest retaining the evil spirit within ourselves, as the traitor Judas did, we perish with him."*

Venerable Bede, that learned English monk of the eighth century, (735), says likewise, that there is a great difference between minor and grievous faults; that the former may be usefully declared at confession, but that it is absolutely necessary to confess the latter to the priest, in order to comply with the law.†

St. John Climacus, who wrote in the seventh century, relates that a certain robber having become a religious, was ordered by the superior of the monastery to confess the heinous crimes which he had committed, before all the brethren assembled in the church. As St. John Climacus manifested some surprise at this proceeding, the abbot told him that he had acted thus in order to induce his monks to go more readily to confession, adding, that, without confession, no one can obtain the forgiveness of his sins.‡

Another holy monk and writer of the eastern church, Anastasius Sinaïta, who lived in the sixth century, speaks thus: "If your hands were unclean, you would not dare to touch the garments of a king; how will you dare, then, to receive the King of kings in a heart stained by the guilt of sin? Declare your faults, therefore, to Christ through the priests; condemn your actions and never be ashamed to do so. For, there is a confusion which produces sin, and there is a confusion which is honorable and obtains the friendship of God."*

In the formulas of confession which were drawn up for the faithful in these ancient times, and which closely resemble the examinations of conscience as printed in Catholic prayer books, we find among the faults to be declared, that of having received communion in the state of sin, and without having purified one's conscience beforehand by a good confession. This crime is thus expressed in a formula believed to be of St. Fulgentius, bishop of Rusp, in the sixth,† and in another of Egbert, archbishop of York, in the eighth century.‡ The terms are the same in both: "I accuse myself of having consciously received the body and blood of the Lord in an unworthy manner, with a heart sullied by sin, and without having prepared myself for communion by confession and by a sincere penance."—Whence it is plain that every one of the faithful, who was conscious of any grievous fault, was taught to consider it, and really did consider it an indispensable duty, to go to confession, before participating in the sacred mysteries.

But, independently of this important circumstance, we learn from a multitude of ecclesiastical monuments, councils, doctors, historians and biographers in those remote ages§—that the utmost care was taken to prevent sick persons from dying without confession;—that there were confessors appointed, not only in monasteries and parishes, but also for armies, for the courts of princes, etc.—that the faithful at large were urged to make their confession at least once a year, especially about the beginning of lent;—in fine, that this command was every

* Inter opera S. Aug. vol. vi, in app. *De salutaribus documentis, n.* 33.
† In Cap. v. S. Jacobi.
‡ Biblioth. Patrum, tom. x, grad. 4.

* Hom. de Sinaxi.
† In Sacram. S. Greg. Edit. Menard.
‡ Apud Morinum, De admin. pœnit. in app.
§ See all these documents in various authors who have treated at length of this subject, especially in D. Denis de Ste. Marthe, *Erreurs des Calvinistes sur la confession*; and F. Scheffmaker, *Lettre sur la confession sacramentelle*, where they are produced from their authentic records, with the quotation of the edition, volume and page.

where looked upon as a strict injunction, its observance as absolutely necessary, and the contrary assertion as an error against the true faith. What more than this could be required, to refute the strange assertion of those who have ventured to affirm, that confession to priests was first determined by Pope Innocent III and the great Council of Lateran?

This assertion is rendered still more untenable, by the fact, that the Greek schismatics, as well as the other Christian societies of the East, admit the sacrament of penance and the necessity of confession to priests, precisely as Roman Catholics do.* Now, we should be glad to learn from the adversaries of confession, whether, in their opinion, the Greeks practised it before, or only after the fourth Council of Lateran. If before, then that council is not the originator of the precept of confession. If after, how did it happen that those eastern Christians, so long and so violently opposed to the Latins, adopted in complaisance to them, an extraordinary, and, at the same time, a most painful observance? These Greeks were unceasingly disputing about the tonsure and beard worn by the priests of the Latin church, the singing or omission of Alleluia, the fast observed on the Saturdays of Lent, etc. And yet, when the Roman church attempted, it is said, to impose upon Christians a new and most difficult precept, and even to construe the necessity of confession into a dogma, the Greeks remained silent! And not only did they remain silent, but positively concurred in the pernicious innovation, by adopting it themselves! Who can believe all this?

Credat Judæus Apella;
Non ego.

Who will not rather conclude, that, as the Greeks separated from the Catholic church nearly a thousand years ago, and, on the other hand, the precept and necessity of sacramental confession are not less admitted among them than amongst us, the origin of this observance and belief must have preceded, not only the fourth Council of Lateran, but also the far more ancient date of the schism of Photius?

II. Proofs from ancient Tradition. —We will now proceed further, and show that the practice of confession to priests, together with the firm belief of its necessity and divine origin, existed also in the first ages of the church, and that it is impossible, even for envious criticism, to trace out for them any other beginning than that of Christianity itself. This we shall do, by following, in our quotations, the same retrograde course which we have hitherto pursued, ascending from the sixth century to the apostolic times, and up to the public life of our Saviour on earth.

St. Gregory the Great, who was elected pope in the year 590, and died in 604, speaks thus in his twenty-sixth homily on the Gospel: "To Lazarus it was said, *come forth;* as if the same were openly said to one spiritually dead by sin, in this manner: Why do you conceal your guilt within your conscience? Come forth by confession, you who are hidden within yourself by dissimulation. Let, then, the dead come forth; that is, let the sinner confess his sin, and thus be loosed by the disciples; for such is the duty of the pastors of the church, that they should remit a just punishment to him who has not been prevented by shame from confessing his sins."*

John the Faster, bishop of Constantinople, and contemporary with St. Gregory the Great, wrote for the use of the oriental church, a penitential book or ritual which is quoted by many Greek authors under the following title: *Order to be observed towards those who confess their sins, compiled by our holy Father John.* This ritual describes in express terms confession made to the priest—of all kinds of sins, even the most secret—in conformity to the divine command—and for the purpose of obtaining absolution, which the

* See *Perpetuite de la Foi*, vol. iii, pp. 573, 583, 625, 717, 744, 761, 765, etc.

* Hom. xxvi, in Evang.

priest imparts, after imposing a long and severe penance.*

In the same century, (the sixth), we have the following words of St. Cæsarius, bishop of Arles, or some other very ancient author, whom many believe to have been the great St. Augustine: "Dear brethren, we are admonished throughout the Scriptures, humbly to confess our sins, not only to God, but to holy men fearing God. . . . . As we are never free from the wounds of sin, so should the remedies of confession be never wanting. It is not for want of knowing our sins, that God demands from us the confession of them; but the devil, in order that he may accuse us before the tribunal of our judge, urges us to excuse our faults instead of reproaching ourselves with them; while God, who is good and merciful, wishes us to confess them in this life, that they may not cause our confusion hereafter."†

For the fifth century, we shall quote, in the first place, Pope S. Leo the Great, who governed the church with admirable vigor and wisdom from the year 440 to the year 461 in which he died. As some of our adversaries think that the practice of auricular confession originated in a decree of that pontiff, we request them very particularly to consider the following passages taken from his writings. They will see that S. Leo here speaks of confession, 1, as being already in existence; and 2, as being of divine precept, and necessary for salvation.

1. In his decretal addressed to the bishops of Campania, he says: "Having lately understood that, by an unlawful usurpation, some have presumptuously adopted a practice which the apostolical rule does not allow, I am determined by all means to suppress it. I speak of penance, when resorted to by the faithful. There shall be no declaration of all kinds of sins given in writing and publicly recited; for it is enough that the guilt of conscience be made known to the priests alone by a private confession."* This, we think, shows plainly enough, that S. Leo alludes to the practice of *private confession* to priests, not only as existing in his time, but also as being the only one conformable to the apostolic rule, excluding the public confession of all kinds of sins.

2. He is not less explicit in stating the divine origin and necessity of sacramental confession, as the reader will easily gather, principally from the italicised words of this passage: "*The Mediator of God and men conferred this power on the rulers of the church,* to impart the action of penance *to those that confess their sins,* and to admit them, when purified by a wholesome satisfaction, through the gate of reconciliation, to the participation of the sacraments. . . . . Let every Christian judge his own conscience, and not defer his conversion from day to day, and trust to the uncertainty of a few hours; and thus, while he might obtain forgiveness by a fuller satisfaction, prefer rather that anxious moment, *when there may not be time for the confession of the penitent, nor the reconciliation of the priest.*"†

St. Augustine has frequent allusions to the subject of confession, from which we select the following: "I tell you—abstain from all crimes. And I add: not only after having done penance, should a man keep himself from crimes, but likewise before, whilst he is in health; because he knows not, when death approaches, that he shall be admitted to penance, and be able to confess his sins—to God and to the priest."‡

In another place he says: "Be sorrowful before confession; after it, be glad; for now thou shalt be healed. Thy conscience had collected matter; the imposthume had swelled; it pained thee, it allowed thee no rest. The physician applies the fomentation of advice; he has recourse,

* Apud Morinum, in appendice operis de pœnitentia.

† In append. inter opera S. August. vol. v, part. ii, p. 3008—Serm. 253, n. 1.

* Epist. 140, Edit. F. Cacciari, vol. ii, p. 490.

† Epist. 84. Ibid. pp. 328-329.

‡ Serm. 393. Edit. Benedict.

when the evil requires it, to the knife. Do thou embrace the hand; confess, and in thy confession let all that is foul be cleared away. Now rejoice, and be glad; what remains will easily be cured."*

St. Jerom, who died A. D. 420, ten years before St. Augustine, is equally strong and explicit in his testimony. "If the serpent, the devil," says he, "secretly bite a man, and thus infect him with the poison of sin, and this man shall remain silent, and not do penance, nor be willing to make known his wound to his brother; the master who has a tongue that can heal, will not be able easily to be of service to him. For, if the ailing man be ashamed to open his case to the physician, no cure can be expected."† Again, "The bishop or priest binds or looses, not them who are merely innocent and guilty, but having heard, as his duty requires, the various qualities of sins, he understands who should be bound and who should be loosed."‡

We shall now quote St. John Chrysostom, that illustrious doctor of the Greek church, whom our adversaries endeavor to claim for themselves. In one of his most celebrated works, he speaks thus: "Let Christians persuade themselves of the necessity of submitting to the medical care of the priesthood."§ In another: "Let us imitate the Samaritan woman, and not be ashamed to declare our sins. For, he that is ashamed to declare them to a man, and is not ashamed to commit them in the sight of God, nor willing to confess them and do penance; he, at the last day, shall be publicly exposed, not before one or two, but before the whole world."‖ Again, "The fornicator or adulterer, who has been guilty of any such crime, though he may be concealed from all, yet never lives in peace. If such a one, as becomes him, use the aid of his conscience, and hasten to confess his crimes, and disclose his ulcer to the physician who may heal and not reproach, and receive remedies from him, and speak to him alone, without the privity of any one, and with care lay all before him; easily will he amend his failings. The confession of sins is the abolition of crimes."* This is the doctrine of one, whom our Episcopalian opponents represent as the adversary of confession made to priests!

More numerous still are the vouchers of the same apostolic doctrine in the fourth century. We have, among others,

1. St. Ambrose, archbishop of Milan, who speaks thus: "If thou wouldst be made just, acknowledge thy fault; for, the modest confession of sins looses the bonds of crimes."† Paulinus, the secretary of this holy doctor, relates in the history of his life, "that as often as any one, to receive penance, confessed his faults to him, he wept so as to draw tears from the sinner. It seemed to him, as if he had fallen with his fallen brethren. But as to the causes *or nature* of the crimes which they confessed, of these he spoke to no one but God, with whom he interceded; leaving this good example to his successors in the priesthood, that they should be intercessors with God, not accusers before men."‡

2. St. Pacian, bishop of Barcelona in Spain: "I address myself to you who, having committed crimes, refuse to do penance; you, who are so timid, after you have been so impudent; you, who are ashamed to confess, after you have sinned without shame. The apostle says to the priests: *impose not hands lightly on any man, neither be partaker of other men's sins.* (1 Tim. v, 22). What then wilt thou do, who deceivest the minister? who either leavest him in ignorance, or confoundest his judgment by half communications? I entreat you, brethren, by that Lord whom no concealments can deceive,

* Enarrat. in Psalm lxvi, n. 7.
† Comment. in c. x Ecclesiast.
‡ Comment. in c. xvi Matth.
§ De Sacerd. l. ii, c. 3.
‖ Orat. de Muliere Samar.

* Homil. xx, in Genes.
† De pœnitent. l. ii, n. 40.
‡ In Vita S. Ambros. vol. ii ejus operum, in append. n. 39.

to cease from disguising a wounded conscience. A diseased man, if possessed of sense, hides not his wounds, however secret they may be, though the knife or fire should be applied. And shall a sinner be afraid to purchase eternal life by present shame? Will he prefer thus to perish."*

3. St. Gregory, bishop of Nyssa: "If any one steal another man's goods, and afterwards discover by confession his sin to the priest, his heart being changed to the contrary, he will be cured."†

4. St. Basil the Great, archbishop of Cesarea: "In the confession of sins, the same method must be observed, as in laying open the infirmities of the body. For, as these are not rashly communicated to every one, but to those only who understand by what method they may be cured; so the confession of sins must be made to such persons as have power to apply a remedy." He afterwards states who those persons are: "Necessarily, our sins must be confessed to those, to whom has been committed the dispensation of the mysteries of God."‡

5. St. Hilary, bishop of Poitiers: "To inspire all with great fear, he (Christ) has given to his apostles the right of passing a severe and lasting judgment; in order that those whom they shall have bound or left in the trammels of their sins, and those also whom they shall have loosed, that is, admitted through confession unto forgiveness, may, in virtue of the apostolic sentence, be likewise bound or loosed in heaven."§

6. Lactantius, surnamed the Christian Tully: "Almighty God would have us admonished lest we should keep a dissembling heart, that is, lest we should conceal some shameful crime within the secret of our conscience. This is the circumcision of the heart spoken of by the prophets, which God transferred from man's body to his soul. For being willing—in his eternal mercy—to provide for our life and salvation, in the circumcision he proposed penance to us, in order that, if we lay open our hearts, and confessing our sins make satisfaction to God, we may obtain that pardon, which is withheld from the refractory and those who conceal their crimes.—And now, as all heterodox sects deem themselves particularly Christians, and think theirs is the Catholic church, it should be known, that where is confession and penance, by which the sins of frail mortals are cancelled, there is the true church."* It would be waste of time to pass any comment on these words, so plain are they of themselves.

We shall also produce from the first three ages of the church, five or six unexceptionable witnesses of the primitive belief and practice of sacramental confession. St. Cyprian, archbishop of Carthage, who died a martyr in 258, had, several years before, published his treatise *On the fallen*, in which he says: "God sees into the hearts of all men, and he will not judge their actions only, but their words and thoughts, viewing the most hidden conceptions of the mind. Hence, though some of these persons have not been guilty of the crime of sacrificing (to idols), nor of surrendering the holy Scriptures; yet, if the thought of doing it have ever entered their mind, this they confess, with grief and without disguise, before the priests of God—knowing that the Lord will not be mocked." Having mentioned other such sins, he adds: "I entreat you, my brethren, let all confess their faults, while he that has offended enjoys life; while his confession can be received, and while the satisfaction and pardon imparted by the priests, are acceptable before God."†

The celebrated Origen, who flourished during the first part of the third century, has left us many exhortations of a similar import. We can quote only two or three: "There is yet," says he, "a more severe

* Paren. ad pœnit. in Bibl. PP. vol. iv, p. 316.
† Epist. Canon. ad Letoium, Can. 6.
‡ In Regul. brevior. n. 229 and 288.
§ Comment. in cap. 18 S. Matth.

* Institut. l. iv, c. 17 et 30.
† De lapsis, n. 10 and 12.

and arduous pardon of sins by penance, when the sinner washes his couch with tears, and when he blushes not to disclose his sin to the priest of the Lord, and seek a remedy."* Again: "If we discover our sins, not only to God, but to those who may apply a remedy to our wounds and iniquities, our sins will be effaced by him who said, *I have blotted out thy iniquities, as a cloud, and thy sins, as a mist.*" (Isa. xliv, 22).† But the strongest passage of Origen on this subject, is found in his 2d homily on the 37th Psalm. "Observe," says he, "what the divine Scripture teaches, that we must not conceal our sins within us. For, as those whose stomach is overloaded with indigestible food and humors, if they vomit, are instantly relieved; so they who have sinned, if they hide and retain their sin within their breasts, are grievously tormented and nearly suffocated by the sore of guilt. But if the sinner becomes his own accuser and goes to confession, he discharges the cause of all his malady. Only, let him carefully consider to whom he should confess his sin; what is the character of the physician; if he be one who knows how to become weak with the weak, who will weep with the sorrowful, and who understands the discipline of condolence and fellow feeling. So that, when his skill shall be known and his pity felt, you may follow what he shall advise. Should he think your disease to be such, that it should be declared in the assembly of the faithful, whereby others may be edified, and yourself easily reformed—this must be done with much deliberation and the skilful advice of the physician."‡

We have quoted the whole of this passage, on account of its importance. It is a truly decisive testimony in favor of Catholics against Protestants, in as much as it not only expresses the strict obligation of confessing even secret sins, but shows likewise that private confession instead of arising from the public one, on the contrary was to be made previously to it, and to regulate it by the advice of the spiritual physician, viz. of the priest, as the same Origen expressly says in his text on the book of Leviticus. Such was then, at the time when he wrote, that is, before the Decian persecution, the doctrine and practice of the church on this subject. Hence, nothing can be more egregiously erroneous than the system of our opponents about the origin of private confession to priests and the pretended anteriority of public confession and penance.

Tertullian, still more ancient than St. Cyprian and Origen, as he was born towards the middle of the second century, wrote as follows on confession, before he became a Montanist. After describing its various acts, one of which is "to fall down before the priests," he adds: "But many, actuated more by shame than intent upon salvation, decline this work, as a publishing of their own failings, or put it off from day to day: just as men, who having some malady which they are ashamed to exhibit to the eye of a physician, prefer to perish rather than make it known. . . . O the signal advantage which will accrue to them from having hidden their sin! Do they think that, because they conceal it from men, it will escape the notice of God? And do they consent to carry their own condemnation within themselves, rather than be absolved from their guilt in the presence of the church? . . . . If you still draw back, let your mind turn to that eternal fire which confession will extinguish; and that you may not hesitate to adopt the remedy, ponder the greatness of future punishment. And as you are not ignorant that, against that fire, after the baptismal institution, the aid of confession was appointed by the Lord, why are you an enemy to your own salvation?"* Whether Tertullian speaks here of a public confession made both before the priest and the assembly of the faithful, or of a private confession made to the priest alone, is quite immaterial.

* Hom. ii in Levit. † Hom. xvii in Luc.
‡ Hom. ii in Psalm 37.

* De pœnitent. c. 9, 10 et 12.

For, if he meant the latter, he agrees perfectly with us; and if he meant the former, he required a still further fulfilment of the divine precept of confession, than we do ourselves. Hence, in any supposition, his testimony is powerful in favor of the Catholic practice.

The same may be said of the following passages of St. Irenæus, or rather of the facts which he relates. He mentions some women, who repenting of a secret crime, went to the church and "accused themselves of it." Of one, he says, that, "being converted with much difficulty, she spent her life, confessing her crime, in sorrow and tears."* This took place in the second century.

In the first, we have the testimony of St. Clement, pope, who had been previously a disciple of St. Peter and St. Paul. Writing to the Corinthians, he says: "As long as we are in this world, let us repent with our whole heart of the evils which we have done, in order that we may be saved by the Lord, whilst we have time to do penance. For, when we shall have departed from this world, we will be no longer able to do penance, nor to confess our guilt."† To this testimony we may add that of the Epistle to James, published under the name of St. Clement, and written, if not by him, at least by some author of those early ages. "If envy," says he, "or infidelity, or some other evil, happens to steal secretly into the heart of any one, let not such a one, if he takes care of his soul, blush to confess these things to him who presides; . . . . in order that, by the soundness of his faith and good works, he may avoid the punishment of the eternal fire, and obtain the rewards of life everlasting."‡

We have here produced a magnificent array of holy Fathers and Doctors, all of whom lived in the first ages of Christianity, all speaking of confession, all mentioning its practice, stating its divine origin, or inculcating its necessity just as Catholic divines do at present. Can any one read attentively the many texts which we have quoted, especially those of St. Gregory, St. Leo, St. Augustine, St. Jerom, St. John Chrysostom, St. Pacian, St. Basil, St. Cyprian, Origen and Lactantius—without being compelled to acknowledge that, according to them all, an exterior and explicit confession is necessary for the remission of grievous sins committed after baptism; that this necessity is founded on the positive command of God, and on many passages of holy writ; that this confession is to be made to God's minister, or the priest; and that, precisely as the patient who wishes to be cured, is bound to make known his malady to the physician, so is there incumbent on every one of us, a strict obligation to confess and sincerely declare our sins to the priest, however secret and shameful they may be, unless we prefer to be condemned to an overwhelming confusion on the last day, and perish for ever?

Such is the doctrine every where taught in the writings of the Fathers, those eminent and holy men whom God raised up in his church, to teach, explain and defend the doctrines delivered by his apostles. And, whom are we to believe concerning the dogmas and ordinances of Christianity, if not those venerable witnesses of apostolic tradition, or rather the entire church of primitive times, whose belief and practice of sacramental confession they so unanimously attest? The Catholic doctrine of confession, therefore, is conformable, in every respect, to the ancient and apostolic doctrine; and, though there were no other evidence in its favor, this fact alone would incontestably prove it to be a part of divine revelation.

III. Scriptural proofs.—But we have moreover, in support of the Catholic dogma of confession, the explicit testimony of the holy Scriptures. We might show, first, that, from the time of the Mosaic Law, Almighty God established for the Hebrews a kind of confession to be made

* Adversus hær. l. i, c. 9.
† Epist. ii ad Corinth. n. 8.—Apud Coutelier, vol. i, p. 187.
‡ Epist. ad Jacob. n. 11.

to the priests or in their presence,* which may be fairly considered as a figure of the sacramental confession of Christians, and the more so, as we otherwise know that, whatever happened to the Jews of old, happened to them as a sign of the mysteries of the New Law. We read, moreover, that those who went out to St. John the Baptist, "were baptized by him in the Jordan, *confessing their sins.*"† Now, this was also a sign, that Christ would institute confession, as a part of his holy law, for the remission of sins, just as the baptism administered by St. John was a figure of the Christian baptism.

We might adduce here, with still more reason, the texts of St. James and St. John the apostle concerning confession;‡ and especially that passage in the Acts, where mention is made of its practice among the primitive Christians. The sacred penman, after relating various actions of St. Paul in Ephesus, adds: "And many of those who believed, came confessing and declaring their deeds."§ This confession, it is obvious, was not a mere vague acknowledgment of their being sinners, made in the presence of God, but an explicit declaration of their particular and evil actions made to his ministers. If our Protestant opponents could produce passages as plain as these, in support of their doctrine, there would be no end to their boasting; yet Catholics will scarcely insist upon such proofs, as they possess a still more convincing argument in the words of Christ himself.

His words are as follows: "I will give to thee [Peter] the keys of the kingdom of heaven: and whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever you shall loose upon earth, it shall be loosed also in heaven."‖ Again, in a discourse addressed to all the apostles: "Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven."* Lastly: "As the Father hath sent me, I also send you. When he had said this, he breathed on them; and he said to them: Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them; and whose you shall retain, they are retained."†

In virtue of this repeated promise and solemn asseveration of Christ, a twofold power was confided to the apostles and their successors in the sacred priesthood: 1. The power of binding, and of retaining sins; and 2. That of loosing and of forgiving them. But this heavenly power ought certainly to be exercised by the pastors of the church, with great prudence and discretion, and a full cognizance of every case. As it is their duty, some times to bind and retain, at other times to loose and forgive, they ought to know, from the nature, habit, number, quality and circumstances of the sins, when these are to be forgiven, and when retained. But, this knowledge they cannot otherwise acquire than by the declaration of the penitent himself, since no other than he is called upon, in that sacred tribunal, to be the accuser, witness or party in his case. Now, this declaration made to the priest, is what we call "sacramental confession;" and hence it is manifest and well proved, not by abstract reasonings, but by obvious inference from the words of our Saviour, that, in the New Law, the confession to the priest, of mortal sins committed after baptism, is necessary by divine right and appointment.‡

Let it not be said that the scriptural texts we have adduced, prove the utility, but not the absolute necessity of that practice; and that besides confession to the priest and the reception of absolution

* Levit. v, 17, 18—and Numb. v, 6–8.
† Matth. iii, 6; and Mark, i, 5.
‡ James, v, 14–16; and 1 John, i, 9.
§ Acts, xix, 18. ‖ Matth. xvi, 19.

* Matth. xviii, 18. † John, xx, 21–23.

‡ The confession of venial sins, although laudable and useful, is not equally necessary, because they do not of themselves deprive us of the grace of God, and can be expiated by various other means. As to mortal sins committed before baptism, these, if repented of, are, together with original sin, washed away by baptism itself.

from him, there are other means to become reconciled to God, namely, applying to HIM immediately for pardon, without the intervention of his creatures.—Were this the case, Christ would have said altogether in vain whatever he has said on the subject, and would have given to his ministers an utterly useless power. Suppose that the Christian religion presented, or even allowed, some other way of obtaining forgiveness, besides confession to the priests; for instance, by humbling ourselves in the presence of God, and confessing our spiritual miseries to him alone; what would be the consequence? It would follow that no one would apply for pardon, to those whom he has appointed to remit sins in his name. No person would be simple enough to submit to so humiliating a practice as private confession, or suppliantly to ask of the priests a favor which he might so easily obtain without them, and even in spite of them. The total disuse of this practice among Protestants, though their founders acknowledged its general utility,* is too evident a proof of what we here assert, to permit any doubt on the subject. But, in this supposition, what becomes of the solemn commission entrusted by Christ to his apostles and their successors? To what does it really amount, but to a vain and illusory power never to be exercised, even for the remission of sins, much less for retaining them. For, suppose a sinner, by an heroic act of supererogation, would confess to a priest, and the priest thought proper to refuse him absolution; the penitent might well smile at such refusal, as in spite of it and by applying immediately to God, he can receive that pardon which is denied him in the tribunal of penance. Thus, contrary to the express and solemn commission delivered by Christ, it would be impossible for his ministers in any case to retain the sins of their penitents.

But if there is no necessity or obligation for sinners to confess to God's minister in the tribunal of penance and to be absolved by him, Christ must have cruelly deceived the pastors of his church, when he said: "Whose sins you shall forgive, they are forgiven them: and whose you shall retain, they are retained." He deceived them, also, when he promised to give them "the keys of the kingdom of heaven," and to ratify there, whatever sentence of condemnation or absolution they would pass on earth. Although *keys* are every where designed, and every where serve, to open and shut the gates of a city or the doors of a building; of what use would it be for the pastors of the church, to have the keys of the kingdom of heaven, and how would they be able to close its gates against sinners, if, independently of their ministry, there was another gate always remaining wide open, through which that blessed abode could be entered? It is evident that, if recourse to the priests of the church and the explicit confession of our sins, be not a requisite and indispensable means of obtaining forgiveness and salvation, the words of Christ are devoid of meaning, nay, false and deceitful: an assertion, which would amount to nothing short of an implicit denial of his supreme wisdom, sanctity and veracity, and should, on that account, make every Christian shudder with a feeling of indignation against the system from which it emanates.

Hence, nothing could be more scriptural, and more sound in every respect, than the definition of the Council of Trent relative to confession to priests: "From the institution of the sacrament of penance previously explained, the whole church has always understood that the entire confession of sins was also instituted by our Lord, and that this confession, by divine right, is necessary for all who fall after baptism: because our Lord Jesus Christ, about to ascend into heaven, left the priests to be his vicars on earth, with the authority of judges,* to whom all griev-

* Luth. l. i, De Captiv. Babyl. c. de pœnit.—Calv. l. ii, Instit. c. 4.

* *Tanquam præsides et judices.*

ous crimes into which Christians may fall, should be referred, in order that they pronounce sentence on them by the power of the keys, that is, the power of remitting and retaining sins. For, it is plain that, without cognizance of the cause, this judicial power cannot be exercised by the priests, nor equity be preserved in the injunction of penance, if sins generally, and not each one particularly, be declared."*

Confession to priests is, therefore, absolutely necessary for every one who has fallen into mortal sin after baptism. It is the second plank offered to us after shipwreck, *secunda post naufragium tabula:* so has the Almighty decreed; for us, we have only to submit and adore. An obstinate refusal of this remedy and exclusive recourse to any other means of obtaining forgiveness, is nothing more nor less than to contradict the express will of God, and follow the very road that leads to perdition. "Not every one," says Christ in his Gospel, "that saith to me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father, who is in heaven, he shall enter into the kingdom of heaven."† Not, however, that he who, for God's sake, is heartily sorry for his sins, and cannot possibly make his confession to a priest before death, will be doomed to perish. Such a one may be saved; but what will save him is the sincere determination he has (which is necessarily included in a perfect and heartfelt sorrow,) to do the will of God in all things, and consequently, if possible, to confess all his grievous faults to the minister of God. Hence, this very case of actual impossibility is an additional homage to the absolute necessity of sacramental confession.

The prejudices of the mind and the passions of the heart, however, still shudder at the thought of this humiliating practice. They complain of its difficulty, and frequently make this a pretence to discard it as too painful. But, this is also manifestly wrong, unfounded and unjust.

* Sess. xiv, cap. 5. † Matth. vii, 21.

For, besides the spiritual assistance, graces and comfort imparted by the Almighty to those who approach the sacrament of penance with good dispositions, it is certain that nothing more is required of penitents, than to examine their conscience with a proper and diligent care, and then to confess to the minister of God all the grievous faults which they remember. As to those offences which escape the memory of a person who has sincerely endeavored to recollect them, so long as they remain thus involuntarily forgotten, they are included in the declaration of the others, as well as in the sentence of absolution.

It is true, nevertheless, that the obligation of confessing to a priest all the grievous faults which can be remembered, even those of thought, even the most secret and the most humbling, is in itself a difficult and painful duty. But, instead of complaining of this difficulty and humiliation, which, after all, we have voluntarily brought upon ourselves, should we not rather admire and praise the divine wisdom, for having, in our behalf, instituted a means so well calculated to eradicate our pride, and to make us feel, by personal experience, "how great and bitter an evil it is to have offended the Lord our God."* Can a patient reasonably refrain from taking a necessary remedy, under the plea that it produces the intended effect? Shall we never comprehend that shame consists in committing the fault, but not in declaring it, when committed, to God's minister, according to the injunction given us by God himself, and under the inviolable secrecy of confession? Should we not, in fine, be filled with joy that the Almighty thus deigns to accept from us this transitory shame and comparatively trifling pain of confession, in exchange for the never dying worm and other eternal punishments to which our sins had rendered us liable?

In regard to the practice of confession, we are in the same situation as Naaman,

* Jerem. ii, 19.

mentioned in the fourth book of Kings, whom the prophet Eliseus directed to go, and wash seven times in the Jordan, as the only means of curing his leprosy. "Father," said his servants to him, "if the prophet had bid thee to do some great thing, surely thou shouldst have done it: how much rather what he now hath said to thee: wash, and thou shalt be clean?"* We should apply this to ourselves. If the Almighty had made the forgiveness of our offences to depend on the most painful conditions, and required that we should spend our whole life in the most rigorous practices of penance; even then we ought to submit, instead of wretchedly plunging with so many sins upon our conscience, into the gulf of an unhappy eternity.

* 4 Kings, v, 13.

How much more readily should we submit, when he bids us only to declare our faults and spiritual miseries, with a contrite and humble heart, to him whom he has appointed our judge in the tribunal of penance, our guide, our pastor, and the physician of our souls! How eagerly should we resort to that divine remedy, which he has prepared for us and for our salvation! In short, how careful should we be to make frequent use of it, in order to find therein the saving grace of God, the pardon of our sins and the peace of our conscience, instead of permitting ourselves to be led astray by a novel doctrine, equally opposed to Scripture and tradition, or to be overcome by an unhappy shame, which would deprive us of God's tender mercies for ever!

For the U. S. Catholic Magazine.

TRANSUBSTANTIATION.

BY JAMES WYNNE, M. D.

"Enough! for see, with dim association
The tapers burn; the odorous incense feeds
A greedy flame; the pompous mass proceeds;
The priest bestows the appointed consecration;
And while the Host is raised, its elevation
An awe and supernatural horror breeds,
And all the people bow their heads, like reeds
To a soft breeze, in lowly adoration.
This Valdo brooked not. On the banks of Rhone
He taught till persecution drove him thence
To adore the Invisible, and Him alone.
Nor were his followers loth to seek defence
'Mid woods and wilds, on nature's craggy throne
From rites that trample upon soul and sense."—WORDSWORTH.

God saith "This is my flesh," and feeble man,
Whose weaker reason seeks in vain to span
The fathomless abyss which lies between
Him and the Maker he would contravene,
In impious judgment sits, unmoved by awe,
And bold rejects what heaven proclaims as law.
And what is man?—the creature of a day—
From foul corruption sprung;—doomed to decay,—
A breath,—a vapor,—a slight bubble tossed
On ocean's surge an instant, and then lost
Beneath the waste of waters which now gave
It transitory life and now a grave.

Turn to thyself, proud mortal, and unwind
With all thy boasted subtilties of mind,
Thy being's mysteries. Search out—descry,
The cause of vision in the sparkling eye,
And in what shape the ever changing train
Of sight imparts its image to the brain;—
The secret springs which move the human will—
The recollection, whose faint visions fill
The soul with long forgotten trains of thought
That glide o'er years now past,—unasked,—unsought.
Or if philosophy has yet no charm
To reach thy being's essence and disarm
Such mysteries,—go seek in nature's face
Abroad 'mid earth, and air and stars, to trace
That subtle moving cause which glides between
All particles of matter, and unseen
Works in them transformations strange and deep,
While air and leaf lie motionless in sleep.
And if thou find'st it not and yet will own
Such changes as unseen, unfelt are known
By slow and sure gradations to have wrought
From dull decay, life with fair beauty fraught,
Then call not that which foils thy impotence
A "rite that tramples upon soul and sense."

For the U. S. Catholic Magazine.

SAINT VINCENT DE PAUL.

BY CHARLES CONSTANTINE PISE, D. D.

Concluded from p. 150.

HAVING seen how strikingly our saint exemplified the characters of fraternal charity, it will not require much time to show how literally he practised the offices of clean and undefiled religion.

Taking the definition of religion given by St. James, as separated from the great principle of faith, the worldly philanthropist might boast of being a truly religious man. But the apostle meant to enforce, in other words, but in the same spirit and understanding, the doctrine of St. Paul, and of our blessed Legislator himself. By both the apathy of those theorists is condemned, who imagine that being predestined by faith, they have no need of performing good works. That they may repose in a state of spiritual torpidity, and that it is useless for them to presume to bring forth fruits worthy of merit and eternal life. Such apathy cannot exist in the bosom of the true church. She is animated by strong, supernatural, practical faith which inspires its energy into the souls of her children, and urges them to the performance of every kind of good work, even to those which, not being essentially required of many for salvation, are termed works of supererogation. Her's is the ancient and apostolic religion in faith and works: that religion of which St. James writes: "*Religion clean and undefiled before God and the Father is this: to*

visit the fatherless and widows in their tribulation: and to keep oneself unspotted from this world." (James i, 27). In this definition there are two propositions: 1. *to visit those in tribulation;* 2. *not to be contaminated by the world.* In St. Vincent and his Society the one and the other have been realised—and realised under the sacred convictions and divine influences of faith. Consequently he as well as the daughters of his institute must be eminently entitled to the distinction of being religious.

We read in his life, that there was no sort of calamity incident to mortals, that he did not labor to remove or alleviate. To the faithful who had fallen into the hands of the Turks, he offered his aid, and devoted no short period of time, in the midst of dangers and privations which, it is not difficult to imagine, encompassed him in every direction. Foundlings deserted by their wretched or hardened parents, he took to his bosom and cherished as his children. Young females who were exposed to temptation he rescued from disgrace and sorrow: others who had unfortunately been made victims of brutal passions he brought back to the paths of virtue. Convicts condemned to the galleys he consoled and softened by zeal and religious sympathy: the infirm and superannuated he provided with homes and subsistence: disabled tradesmen he supported: erected hospitals and asylums for the destitute and mendicant, and even for those wretched beings whose minds were afflicted by lunacy, or demented by frenzy. When famine devastated the land he flew to the relief of the sufferers; when war filled it with desolation and death, he stood by the wounded and the dying, like an angel of solace. What shall I say of the sodalities and societies he established for the education of female children? among which one alone has more than immortalized his memory, and stood the admiration of the world for nearly three centuries—I mean that of the Sisters of Charity. Truly, then, and most gloriously did he exemplify in his person the first part of St. James' definition of *clean and undefiled religion:* whilst his heroic virtues—humility, detachment of the pleasures of life, self-mortification, purity of mind and body, love of prayer and contemplation, contempt of honors and human respect, obedience to the will of God made known through his superiors, simplicity, meekness, piety, and holy fervor,—bear testimony how uncontaminated and *unspotted* he kept himself from this world. In the midst of its confusion and iniquities he knew how to enjoy a solitude—an interior retreat—in his own heart, and to preserve his sanctity inviolate and pure. To his soul was applied, in its full import and efficacy the petition of our blessed Saviour for his disciples: "*I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil. They are not of the world, as I also am not of the world.*" (John xvii, 15, 16.)

Upon his spiritual progeny—if I may thus style the Sisters of Charity—the same characters of pure religion have been deeply and indelibly entailed. They have caught the variegated mantle of their Father as it fell from his burning chariot of love, and under its expansive folds have warmed and cherished and protected the desolate, the forsaken, and the despised of earth. Their mission which neither years nor space can limit or circumscribe, is eminently the fulfilment of the two-fold principle of religion clean and undefiled before God, and of entire purity from the contaminations of the world. During centuries they have been visiting the fatherless and widows in their tribulation: and they are engaged in the same exalted and untiring offices all over the world, at the present day. They have gone with the Gospel of charity whithersoever its glad tidings could be proclaimed by the messengers of heaven: their "feet are beautiful" in the splendid career of companionship with those who "evangelize peace, evangelize good things." Their

gentler care is added to the sterner charities of the missionary, who, after he has blessed his neophytes with the sanctities of his office, and strengthened them with the doctrines of faith, hands over to their amiable solicitude the young, the afflicted, the infirm, and the poor.

It would be an endless task to dwell upon their labors, or to enumerate their establishments in Europe. We need but cast our eyes around our own country to be filled with admiration of their virtues and gratitude for their usefulness. A day of unspeakable mercy was that which first dawned upon the rude cradle of this now influential and flourishing society, in the smiling village of St. Joseph. A small, solitary, rustic cottage—the gift of a generous convert to the church—situated under the brow of rugged mountains, remote from any populous town or city, was the mother-house from which, in the course of years, have issued forth to the labors of love and philanthropy thousands of devoted sisters, strong in the grace of God, and braving for their neighbor's sake, disease, pestilence, and death. Valiant indeed, was that extraordinary woman, who having abjured the error of her early years, and sacrificed, in no small degree, the affections of a mother's heart by withdrawing into a religious life while her children were yet young, threw herself, with such sacred enthusiasm, into the performance of every sort of charitable deed. Blessed of heaven, in sooth, was her resolve to found, as an auxiliary to the church, in this then rising republic, a branch of the order of St. Vincent: a branch which has since spread out, loaded with fruits, into every corner of the U. States, forming a magnificent shade, under which no tongue may tell what myriads of the forlorn and helpless of our fellow beings have found a pleasant shelter, and a secure retreat. Wise and paternal were the counsels of those by whom she was directed in her heroic undertaking—deep and abiding to the end the sympathy between her zeal and the enlightened wisdom of the Dubois and the Brutés: of whom—at that period of their lives—the former seemed to renew, in a lively manner, the shining qualities of St. Francis de Sales; the latter the more simple magnanimity of a Vincent de Paul. Dear to the heart of every Sister of charity should be the memory of these three venerated names: Dubois, Bruté, Seton: sacred to the associations that cluster around the peaceful and happy vale, where in their rustic grave lie the mortal remains of their first beloved mother. Over that sacred spot—the fragrant dew waters the purple and ever-blooming flowers—the mountain-bird pours forth sweetest notes, at morn and eve, while the virgin hands of tender maidens and aged sisters strew fresh leaves upon the holy mound. Soothing to their spirits, amid all their cares and labors, scattered far and wide, over the vast regions of the Union, yea very soothing must be the hope, that they will one day, return to rest, and die in peace, under the shady bowers, in the hallowed scenes and elysian retreats of St. Joseph's Vale.

The numberless houses of education, free schools, orphan asylums, hospitals, which have so rapidly sprung up in our cities, villages, and I may add, deserts, speak the title the Sisters of Charity claim, and deserve: and evince, in a light which is too brilliant not to be seen and acknowledged by all the world, their realization of the theory of undefiled religion—namely, to visit the fatherless and the widow, by which acts every other deed of Christian benevolence is included—while the incontaminate sanctity of their lives gives evidence of their receiving no taint whatever from their constant and necessary contact with the world.

In order the more effectually to guard their hearts from its baneful influence, they do not, indeed, bury themselves in solitudes, but bind themselves by vows to lead amid the bustle and distractions of the world a life of recollection, piety, and prayer. Hence the strict exactness with

which they are taught to observe their rules, of silence, of meditation, of examination of conscience, of frequent confession and communion, retreats, &c. From these spiritual exercises, as from heavenly sources, they derive habitual graces, courage, fervour, cheerfulness, peace of heart, and angelic purity. It is, I repeat it, only the church of God that can create such an order, or any religious order. It is only the spouse of Christ who possesses the spiritual fecundity necessary to give birth to such a race of children. Her essence is love, and she alone can impart to others what she alone possesses in a perfect degree, herself. Her union with Christ—so admirably delineated in the "Canticle of canticles"—is the cause of her sanctity and beauty, which are reflected in the various religious orders that "encompass her with variety."

With no less beauty than truth, in view of the infinite charities practised by those orders, does a celebrated writer hold the following language: "Cast your eyes upon those permanent and generous benefactors of religion. Those solitary asylums of innocence and repentance, which nations will more and more learn to regret: —those peaceful retreats of misfortune, those magnificent palaces for indigence. Who has created them? Who has endowed them? Who provided for every department of their wants and cares? Religious charity. Their number is almost infinite—equal only to our miseries. Here behold the daughter of St. Vincent of Paul visiting the infirm, dressing their wounds, and speaking to them of heaven. There see her caressing, with a mother's feelings, the forlorn orphan, and pillowing on her bosom the aching brow of the abandoned child. Yonder the sister of the hospital, assisting, consoling, the sick, forgetful of herself, and lavishing on them by day and night, the most assiduous and heartfelt attentions. The religious of the great St. Bernard dwell in regions of perpetual snows, devoting their lives, amid the awful solitudes and eternal winter of the Alpine mountains, in order to rescue and save the lost and way-worn traveller. Contemplate the Brothers of Mercy protecting Europe from Moslem subjugation, carrying about them in triumph captives whom they did not chain, but whose chains they had broken, and whose redemption they have achieved by exposing themselves to incredible hardships and imminent dangers. See the priests of religion, and brethren of every order, bursting asunder ties the most dear, bonds the most natural, and going forth, with great joy, to water with their sweat, and sprinkle with their blood, countries afar off, and the most savage and inhospitable regions. I will not dwell upon the history of any particular founder of these orders or institutions. Even should I attempt to speak of a Charles Borromeo, what could I say of him that would be adequate to his heroic deserts? of St. Vincent of Paul, what eulogy could do justice to the wonderful man, who, in times of calamity, afforded nourishment, it may be said, to entire provinces: whose boundless charity extended beyond the seas, to the shores of Madagascar, and the forests of the new world. Such a man is a prodigy of himself: in his heart seemed concentrated all the rays of heavenly benevolence and divine charity, which emanating from the Sun of Justice and Religion, scattered themselves abroad to enlighten, warm, and soothe the cold, dark, afflicted spirits of men. He alone might force any age to believe in Christianity, and practise virtue."*

No truer picture could be drawn by the conviction and eloquence of any writer, than this one, of our immortal saint. No more merited and touching tribute be paid to the church that reared him to all noble virtues, and ranked him among the canonized, as a burning example, and a splendid ornament. Would to God that the pen which, during the morning of the life of him to whom we are indebted for the

* De Lammenais.

above quotation, seemed dipped in the sparkling dew of heaven, had not now lost all its radiance, its freshness, and its beauty. Would that he who could then discourse inspired strains in praise of truth, faith, the church, were not now, in the sere season of his years, fallen from his once high estate, and mingling his incoherent and wild eloquence with the dull and cheerless rhapsodies of skepticism and error! May we be allowed to hope that he whose mind once glowed with the inspirations of faith, may yet by the brilliant image of St. Vincent which it then conceived, be forced, in his own language, again "to believe in Christianity and practice virtue."

It is in commemoration of this illustrious saint that this festival is appointed, and in his honor, and under his patronage, that we are assembled here to-day. It is the festival of charity—the celebration of pure and undefiled religion: both of which we have clearly seen were eminently realized in St. Vincent and admirably perpetuated in his Society.

Great saint! from the bosom of the God of charity, from the eternal source of pure religion, look down upon thy humble votaries. Obtain for us some little share at least, of that spirit of love which dwelled in thy heart while on earth, and in which thou art now absorbed in heaven. May we love one another; be animated by Christian charity; visit the fatherless and aid all who are in tribulation, and, thus, deserve to participate with thee, in eternal beatitude. Amen.

For the U. S. C. Magazine.

THE ORIENTAL PEARL.

BY MRS. ANNA H. DORSEY.

CHAPTER II.

Piety. The Wanderer. The Freshet. The Prodigal's return.

AFTER enjoying a calm and refreshing night's rest, Conradt and his pious family arose quite early, and went to St. Alphonsus', where each one sought a spiritual director to whom they confessed with great recollection, and sincere contrition. Every thing was quite still in the church. There was nothing to distract the eye, or divert the attention of the devout worshippers from the solemn mysteries which were going on at the altar, and when the moment arrived for those who were prepared, to advance and receive the bread of life, as they knelt before the marble sanctuary rail, and the officiating priest in his snowy vestments paused a moment, uplifting the sacred host, and saying, "Behold the Lamb of God, behold him who taketh away the sins of the world," the early sun-rays, heretofore hidden by the morning clouds, streamed in through the eastern windows, and splendid lights of every hue filled every niche and corner of the church, and floated in halos of gorgeous beauty around the holy scene, where angels, themselves, invisible, folded their wings and veiled their eyes in adoration, while mortals received under the sacred emblems the body and blood of Christ. A sensation of unalloyed peace, pervaded the souls of Conradt and his family after they had made this their first solemn act, in a strange land to which they had come, one of adoration and sacrifice of themselves and wills to Almighty God. As they left the church they met Krun-

feldt and his dame, just entering to assist at the 6 o'clock mass which was about beginning. When they were all re-united around the breakfast table, a king might have envied their simple and undisturbed cheerfulness, because it sprung from a genuine sentiment of peace with God, and good will towards men; and having but few cares, their hearts overflowed with innocent joy, and the bright sunshine streaming through the open door, and the sight and perfume of dame Krunfeldt's rich autumnal flowers, which the soft winds wafted in, were gifts of inestimable beauty to them. They adored God acceptably, by thus viewing with grateful and cheerful spirits, the perfections of his wondrous creation, and they thought, as their eyes wandered from the golden mist, which hung in the sky, to the dew drop which sparkled on the crimson leaves of the dahlias, and among the smoothly shaven grass, and they heard from many a tree the sweet warblings of the birds whose summer nests were built among their boughs, that they were in a paradise on earth.

"No doubt," said the good Krunfeldt, in reply to some remark of Marie's, "that after your long voyage, on a somewhat stormy ocean, every thing this morning does look like what you have all at some time or other fancied of the Terrestrial Eden; but, children, all around us is fading—death hides beneath the fairest aspect, and winter follows close on the heels of the brightest and most sunny day. We should enjoy it while it lasts, none the less, however, on that account—for if our good God had not intended that we should take great pleasure in these his gifts, he would not have endowed us with the faculties of enjoyment, or filled each season of the year with its own peculiar glory. But what I contend for, is this; we must read a lesson, and learn something which is of importance to our souls from them. Now tell me, Henrich, what we should learn?"

"Nay, Henrich, good youth! never attempt to answer any of Krunfeldt's questions, when he gets into one of his long speeches. He'd put down very quietly the best councillor in the world, I assure you!" said his dame, putting on her spectacles, that she might survey more clearly the honest countenance of her good man, of whose sense she was justly proud.

"Wilt answer me, Henrich? Never mind the dame! I want to see what the young think of such matters!"

"I candidly confess," said Henrich, blushing, "that I am no match for so wise a man as father Krunfeldt. But if I must—I must, and I can only reply, that I enjoy whatever comes, in the name of the good God who sends it. If fair weather, I rejoice, and sun myself like a bear under the trees, and if it snows—rains and hails—the thousand! I make a bright fire when I am within, and sing hymns and songs, which keep me happy while I work, and enjoy the red blaze and the flying sparks bravely—then—then—and sometimes, you know, I have to trudge out in it, over my knees in the snow, with the hail pattering on my nose until it is quite bruised"——

"Ah, then, thou art very miserable!" said Marie, laughing.

Conradt smiled, and winked at Krunfeldt.

"Why, no, a little tallow soon healed my nose, as thou dost know, Marie, and my body wrapped in woollens and furs, bids a bold defiance to the frost," he replied.

"But thy heart—did it not grow gloomy beneath the gray sky, and amidst the bare trees of the forest, Henrich?" asked Marie, assuming a grave countenance.

"Ten thousand! Marie, what talk! Gloomy, when I was trudging along with a vessel of hot broth, and an armfull of faggots to a poor neighbor—no, indeed; my heart was warmer and happier then, than even in the bright summer sunshine. People, in my opinion—I am not much of a judge, to be sure,—make one half of their own misery, and very unjustly call

it the providence of God, but I never did, and never will, make myself sick with borrowed troubles!"

They all smiled, and Krunfeldt nodded his head approvingly.

"Thou art a good-hearted rattlepate, Henrich—but thou art mistaken. Some folks doubtless create their own troubles, but there are troubles which our good God permits to fall on us, that our faith may be tried. We cannot laugh forever in this life: if we could, we should be so well contented with this world, as to care but little for a better. My lesson is this: let us prepare in summer for the blasts of winter; so let us enjoy the innocent pleasures of life, but as something which is so fleeting and shadowy, that while we stop to grasp them, the icy breath of winter may come, and chill our warm blood forever. This delicious weather, these beautiful flowers, and yonder golden mist, are only the precursors of a long and cold winter—we may arise to-morrow morning, and see the cold wind of winter blasting the flowers, and hurling the leaves away in myriads from the trees, over the earth, then let us remember, that very often the happiest scenes of our existence are suddenly clouded by sorrows we little dreamed of; then what wisdom dwells in that heart, which amidst prosperity, has so stayed its strength in God, as not to shrink away, like a coward, from trials when they come, but courageously in the name of Christ, bear its own heavy cross without fainting or murmuring! Listen, children, to me. I am an old man, and old age learns wisdom. By the faithful and humble practice of virtue, prepare yourselves in your youth and amidst your prosperity for all the good that may increase, that you may not grow proud hearted, and for whatever trials may befall you, that you may not become down hearted and repining, like sullen and disobedient children."

"That is a grand speech, good man—the grandest thou hast ever made!" said the dame, wiping her eyes, "and let us all profit by it. Now, Marie, come with me to my dairy, Katrine may come also, or run out there among the flowers, which ever she likes best."

Katrine preferred going to the dairy, and the three men were left together. "Brother Krunfeldt, can you not introduce me to some good, honest German merchant, who would keep my goods in storage for me, until I return from the West?"

"Truly, Conradt, you could not have asked a favor of me, that I could more readily grant. There is Mr. Harmann, who is a great importer of French and German goods, and whose character stands without reproach. He is a friend to his countrymen and always willing to do them a good turn, no matter how poor they may be. He never forgets the poverty of his young days, when ragged and homeless, he, by the charity of a merchant who observed him wandering about the wharf, was made an errand boy in his large establishment. He's not ashamed of it—but tells it out boldly for the encouragement of others."

"He will do," said Conradt, "and now, the sooner I arrange my affairs, the better. Marie will bear the separation better if we go at once, than if we prolong our stay some days longer. Day after to-morrow, I would like to be off."

"Yes," replied Henrich, "the sooner we go, the quicker we'll return."

"So;" said Krunfeldt, "you are right I expect. I will go with you at once, as I am not busy to-day, and to-morrow I will prepare for you a set of written directions, for your use on your route westward, which will prevent all mistakes."

"Thank you, kindly, brother Krunfeldt—it is the very favor I was about asking of you," said Conradt.

Mr. Harmann, who was an old and venerable looking person, with a kind, benevolent face, received them courteously, and entered into all Conradt's plans with great friendliness and zeal. Before nightfall, all the goods and chattels, except a

few necessary articles which were left out for Marie's use, were safely stowed away, in his large and commodious storage room. He deposited also with this gentleman one hundred and fifty dollars, which he thought would be quite sufficient to defray the expenses of Katrine and Marie during the six months he expected to be absent. This money was to be paid in such sums as Marie's orders demanded through her uncle Krunfeldt. Conradt's mind was now more tranquil, and scarcely a pain or care was left, except that which the idea of a separation from his daughter gave him. After the evening meal was over, he announced his expected departure to his family. Marie's eyes filled with tears, and drawing her chair close to her father's, she held his hand clasped tenderly within her own, but was silent. She dared not speak for fear of bursting into tears, and she loved him too fondly, wilfully to do aught which could pain or grieve him. Henrich was more quiet and thoughtful than usual—and looked more sad than they had ever seen him. He answered every question and remark addressed to him with his usual respectful and frank manner, but the laughing expression of his eyes, and the joyous smiling look that he generally wore, had faded from his fine sun-burnt face, and he did not, during the whole evening, voluntarily utter a word, except every now and then when Marie, who watched him closely, saw him start, press his teeth on his lip and mutter his favorite expression of "the thousand." Catching her eye scrutinising his movements so closely, he arose and left the room. The moon was shining down softly and bright through the Indian summer's haze, and going out into the little garden, he leaned his arms on the neat white palings which separated it from the street, and gazed thoughtfully upwards. His prolonged absence astonished Conradt, who had observed him leave the room suddenly, and he told Marie to go out and inquire if he was sick. She found him lost in thought, and a sad, painful expression on his countenance, alarmed her—he did not hear her approach, and she laid her hand lightly on his arm, saying,

"Thou art ill, Henrich, I fear!"

"Ah, Marie! thou!" he said, starting from his reverie, "no, I am not ill. But, Marie, I have thought a great deal this evening about our Faderland, and then the thought of being separated from you, whom I have been so used to for many years, has made a child of me. I wish we had stayed in Germany, then we would not have been obliged to wander through never ending deserts to seek a home."

"Fie, Henrich,—stay in Germany to be obliged to pull off your cap to every body a little higher in the world than yourself—to be hung for treason, and quartered for your religion! Fie on you, what is six months' absence? True, I shall miss my father and thee, most sadly, but then we must forget the pangs of separation in the joyful hope of meeting again, very soon!"

"That is just the way with all woman kind—hope—hope—you do nothing but hope until the last gasp!" said Henrich, sadly.

"Well, Henrich, the good Lord has given us, as Christians, the privilege to hope for the best always; so I will hope, that my dear good father and yourself will return in safety and happiness at the end of six months."

"Ten thousand, Marie, you are right! But this day—this day is a sad anniversary to me, Marie; all day the remembrance of the most painful and sinful act of my whole life, has been haunting me like one of the evil spirits of the Hartz. I suppose it has chased away the cheerful peace of my soul!"

"Forget it, Henrich. You have repented of it long ago, I am sure, and God has blotted it out, with your penitent tears, from his remembrance," said Marie, gently.

"It was connected with this," said Hen-

rich, taking a very small moreen case from his pocket, which he opened, and emptying its contents into his broad open palm. It was a large and splendid ORIENTAL PEARL.

The moon gleamed softly down on it, and it looked so pure, with its transparent delicate traceries of blue and rose color, that Marie thought she had never seen any thing so beautiful before. But a terrifying thought flashed through her mind, and looking in Henrich's face earnestly, she said, while her own grew pale with dread:

"Ah, Henrich—thou wast never surely, thou wast never tempted to a dishonest action: this is a very fine jewel; where didst thou get it? Henrich, tell me its history."

"Thou art wrong in thy fears, Marie: it is honestly mine. But I will tell you its history: then thou must take it and wear it while I am absent, so thou mayst never forget, Marie, to pray to the good God to shield me from temptation."

"Ah, Henrich, I could not forget you—but now tell me the secret of thy early life!"

"Listen! When you were a very young babe, wrapped in soft linens, and handled as tenderly as if the slightest touch would kill you, I was a boy of some fourteen summers old. I had a gay, roving disposition, which spurned and despised every thing which required application of mind or body. I loved to pore over story books, but my catechism and the histories our good pastor wished me to study, were irksome and hateful tasks. My father compelled me at last, by fear of severe punishments, to devote some hours daily to acquire a knowledge of his own humble trade, but my spirit rebelled more and more, and my evil propensities strengthened in proportion to the degree of coercion which was used towards me. Religion had but few charms for me;—I was disobedient,—and thus some of my gayest and most thoughtless hours were the stolen fruits of disobedience—through that sin I was led into many other transgressions. Our pastor was a little rough in his manner—but a good man—I know now he was good, though at that period of my life, I looked only upon what opposed me. I used to say my prayers at night, because fear would whip my conscience into the belief that I might possibly die suddenly and awake amidst the everlasting torments of hell. But amidst all my recklessness and wild pranks, I always thought of our holy Mother with a strange tenderness. There was a beautiful oil painting of the Virgin and Divine Child, which hung in my mother's room; a poor travelling artist who died in my father's house had given it to her. I had been accustomed to see it from my infancy, and very often in my dreams, and in my wild rovings on the mountains, or in my forest haunts, has the memory of her calm, holy face, upbraided me for my sins. I was called good hearted: I would give my last morsel away to a hungry beggar; and have taken, at the risk of a whipping, my best jacket off to wrap round a shivering, half naked child. But my waywardness and thoughtless conduct grieved my good, pious parents, and vexed our excellent pastor, to such a degree that he became extremely severe towards me; he spared me neither in the pulpit nor in the public streets, and I was fast becoming a proverb for all that was bad and vicious, when in fact, my greatest crime was a careless and roving disposition. I at last began to fear him so much above every other human being, that I have run a mile without stopping to avoid him. I believe he grieved sincerely over my sinful course, but he seemed not to understand the tact and nicety of managing a temperament like mine. At all events I fell into the very extreme he wished me to avoid. But at last, I promised my parents to become more settled and steady in my habits—I appeased the pastor by appearing frequently and with great decorum at church, and attending devoutly the ceremonies of

religion. Every body began to cry out, that 'they had always predicted as soon as the boy had sown his wild oats, he would become steady enough.' My vanity was highly pleased, and the consequence was, that my reformation, which had no higher motive than pride, and a high degree of self-respect, degenerated into hypocrisy. I was a wicked fellow, Marie," said Henrich, passing his hand over his eyes, "but the good God pitied me. One day while sauntering, about sun-set, through the pleasant road which you know was cut through the forest many years ago, I saw a handsome, jovial-looking young sailor, with his bundle and stick by his side, reposing under a large tree, on the grass, singing snatches of songs from a book which he held carelessly in his hand. I was passing him, when he called out in a cheerful voice,

"'Whither away so fast, shipmate? This is a pleasant port—come—throw out your anchor, and let us spin a yarn together!'

"I laughed, and lifting my cap, was going on, when he again called out,

"'Thou art an odd craft, to be tacking along in the teeth of the wind, at such a rate, when you might furl sail and harbor beneath a lee shore, with a merry comrade at your elbow, to tell you things which landsmen never dream of.'

"'Where are you from?' I asked, pausing a moment.

"'Ask the birds,' he replied with a merry laugh.

"'Who are you?'

"'A Viking!' he said, laughing again.

"'Thou hast been a great traveller," I observed, seating myself by his side.

"'I have travelled over nearly the whole earth, and intend to start again in a short time to get the bag of gold that lies at the end of it,' he replied, still laughing more merrily than ever.

"I was delighted with so familiar and congenial a spirit, and reclined on the sweet, fragrant grass by his side, as if I had known him for years, listening to the narrative of his voyages and adventures. All my disposition to rove sprang up with giant fever in my heart, crushing, and trampling down every latent disposition which had promised any good. He talked recklessly of the perils of the sea, and of encountering its dangers on reef, in storm and tempest, as so many manly frolics—he painted the novelties of foreign lands in such glowing colors, and the life of a sailor, as one filled with such gallant daring and undisturbed pleasure, that it ended, Marie, in my stealing away from my father's house at midnight, for the purpose of meeting him, and following him to the port where his ship lay to go with him before the mast. When the morning sun arose lowering and red behind the mountains, I was far away from my home; launched without the blessing of God or that of my parents, into an enterprise as new as its details were unfamiliar. The day became clouded and stormy, but my companion sung with great glee and talked continually, while I bravoed away my feelings of compunction, by telling him many of my disobedient exploits and daring feats, which he laughed at, and called me a true-hearted fellow. On we went, but the rain beat down on us—the awful thunder muttered among the clouds—the lightning flashed—ten thousand, Marie! but I thought the evil one himself was hiding behind every black cloud, that rolled like an avalanche down the mountain side, *and I trembled.* Then came the memory of the calm face of the Madonna, and the God-child, so plain before me, that when the lightning covered over the whole awful scene with its lurid glare, methought I saw them gazing down reproachfully on me. *I thought of my parents.* Marie, *then* I felt as if God was judging me, for life or death, in that terrific storm. The rain and hail beat on my exposed head, and washed off the torrents of tears that flowed from my heart, but did not cool its burning fever. The mountain streams, swollen and angry, burst down over the

gigantic rocks, with a thundering and awful sound which increased the mad elemental uproar—we ran down the mountain path, fearing we should be overwhelmed, and determined to press on to some place of greater safety—but, the thousand! as we turned the path which we descended so rapidly, there was a river swollen and rising, tossing its waves furiously up, on one side, and the torrents surging down from the hills, on the other; the country was nearly submerged on the side on which we stood: and there was only a narrow strip of sands left uncovered, on which the waters were rapidly gaining. Some distance further down, a massive bridge stretched across the river, and towards it we ran, or rather flew, for life or death depended on our speed. We had scarcely reached it, when a monstrous wave came roaring and dashing along, and our perilous pathway on the sands was overwhelmed, and became the bed of a tempestuous torrent, or rather sea, for the seething waters extended over many miles of the country, and it looked like a vast inland sea. On came the descending torrents, plunging like ten thousand furies into the roused bosom of the river, until it raged and rolled its great billows down towards the ocean, with a wild din which roared above the sounds of the pealing thunder. I felt the bridge quivering beneath the awful shocks of the waves; and still we ran; but we had scarcely passed the middle pier, when I heard a horrible crash, and a shriek, which terrified me by its loud, despairing note; and it was swept away by the tempestuous waters. We clung to a portion of the wreck, and half submerged, were whirled about and borne along like feathers on the blast by the stormy billows. At last the river narrowed in one place, and we were dashed with great force among the branches of a huge oak which the storm had uprooted, and thrown into the stream. Almost spent with fatigue and cold, and fearing that every wave would separate the last ligament which bound the roots of the tree to its mother earth, we moved along on our hands and knees, assisting each other, till we reached at last the high banks on the shore. The clouds were torn asunder by the winds, and the moon—looking, Marie, as it does now, calm and holy, shone down upon us—on the rushing river, silvering its foam with solemn beauty, and showing us many a fragment of human habitations, dashing along with it towards the ocean. I looked towards my companion, lately so merry and full of life, Marie," said Henrich, in a whisper, "he was lying on his back—his face, on which the moon-beams shone down so brightly, was blanched to a death-like whiteness, and from his mouth bubbled a dark, shining stream of blood. I knelt beside him, and tearing my neck-cloth to pieces, tried to staunch the hæmorrhage, but in vain, and pushing back my hand, he drew my face gently down near his own, and whispered,

"'I am dying. I have been a disobedient son. I tempted you to wrong—forgive me, and pray for me!'

"How could I, the sinner, pray—oh God! can the agony of that moment ever be forgotten?" exclaimed Henrich, clasping his hands together. Marie wept.

"'PRAY,' he again whispered. 'I am dying. When the bridge fell, a beam struck heavily against my chest. I felt then that mischief was done—my last voyage is nearly up.' The bleeding now ceased, and he closed his eyes for a moment. I thought he was dead, but he again pressed my hand and whispered,

"'PRAY!'

"With a breaking heart I prayed for him—for myself. I had heard of the dying thief, and repeated the story to him.

"'It is good,' he said, 'pity me, Lord Jesus, as thou didst pity him. Henrich, in my pocket thou wilt find—an—Oriental Pearl—I got it in India—keep that pearl and remember this hour. There—mother—mother—just this one voyage—just once, mother—' He spoke no more. I knelt beside the dead."

Henrich bowed his head down on his arms which still remained folded on the top of the garden fence, and was silent. His heart was too full to continue his narrative for several moments, and Marie, whose gentle nature was astonished and grieved at the disclosure, pitied while she sorrowed over his early faults.

"But, Henrich," she at last said, "the good Lord rode on the whirlwind! How didst thou return?"

"Like the prodigal son, Marie," he replied, while the gloom seemed to be passing away from his countenance. "I was offered a shelter by some poor fishermen whose cottages stood on the banks of the river, who assisted me in scooping out a grave on a shaded and beautiful hill, within view of the river. There we laid the body of the young stranger, and these good men, who were faithful servants of God, said together over him the prayers of the church for the repose of his departed and penitent soul. I returned home changed, I trust, Marie, by the grace of God, into a new creature. My parents fell on my neck and covered my face with tears and kisses of welcome, as I knelt before them, instead of driving me with deserved reproaches from their presence. There was great joy over the wanderer who had so unexpectedly returned! The good pastor received me in his own peculiar but kind way, half distrustful of my professions of amendment, but still hoping for the best. Had not the grace of God strengthened my spirit, I could not have borne his severity towards me. But the humiliations which it caused me, though painful were salutary—and it may be that, with my refractory disposition, nothing short of a very rigid discipline would have served to restrain me. But Marie—thou dost know the rest. I leave you very soon now—perhaps we shall never meet again; take this pearl; I would part with one of my limbs rather than lose it—it has been oftener than once a warning angel to me, but thou—Marie—my sister, I would have you sometimes remember me while I am absent, therefore keep it, and whenever thou dost behold it, pray for Henrich!"

Just then they heard the manly voice of Conradt, singing the evening hymn, and gliding softly in, they resumed their places quietly in the little circle, and their voices soon mingled with his in the harmonious numbers. Krunfeldt and his dame also sang with that accuracy of time and true harmony, which are quite national accomplishments in Germany, and as the melody swelled in sweetness and strength, many an idle passer by lingered without, and listened with pleasure and respect to the hymn which honored in sublime words the Mother of our Lord.

(Selected.)

THE CROSS.

If I must needs glory, I will glory in the cross of Christ.—St. Paul.

The Cross—the Cross! on Calvary's height,
It lifts its brow, serene and calm,
Adorned with beams of heavenly light,
And redolent with holy balm:
And from its blessed foot, still roll
Rich streams, to heal the sin-sick soul.

The cross—the cross—around its head
Four thousand years their glories bring,
They gather where the Saviour bled—
Where suffered Heaven's immortal King!
The bleeding cross—there incense rose,
There the Redeemer blessed his foes!

The cross—the cross—which prophets saw
Through distant time's dark clouds appear—
To hush the thunders of the law—
With gladness earth and heaven to cheer.
Good tidings ring along the skies—
"The Saviour for lost sinners dies!"

The cross—the cross—God's awful might
Awoke upon its burning brow,
And shook the realms of death and night,
And laid their trophied honors low.
Hail, glorious cross—victorious sign!
All conquering power—all glory thine!

CAUSES AND TREATMENT OF LUNACY.

The Fifth Annual Report of the Mount Hope Institution near Baltimore, for the year 1847. By Wm. H. Stokes, M. D. Baltimore: Printed by J. Murphy.

THE report of the Mount Hope Institution appears to us to have increased annually in interesting details, which attest the steady progress of the establishment, and the advantages of the system pursued in it for the relief of the most distressing of mortal ills. During the past year, the elaborate arrangements of modern science for the management of mental maladies, have been tested in this institution with the most flattering success, while the results obtained in favor of the afflicted, since the first establishment of the asylum, prove it to be possessed of advantages for the accomplishment of the object in view, superior to those of any other similar institution in the country. These facts, which are gathered from the statistics of the asylum, are not less interesting

and valuable to the community at large, than gratifying to those who have embarked in this noble scheme of benevolence, and for this reason we shall place before the reader the more prominent parts of the able report, drawn up by Dr. Stokes, physician of the institution. The number of patients treated in the insane department during the year 1847, was 195; in the department of general diseases, 164. Of the former 101 were discharged, recovered; 54 remained; 29 were prematurely removed, 3 eloped and 8 died. Of the latter 120 recovered; 20 were improved, 7 unimproved, 5 died, and 12 remained. Number of insane cases admitted during the year, 135; cases of general disease, 144. The report gives the civil condition of the insane patients, which declares loudly in favor of widowers, their number not amounting to one third of the widows. After enumerating the various supposed causes that produce insanity, Dr. Stokes proceeds to show that, in the majority of cases, the derangement of the mind, though resulting proximately from a disturbed state of the brain, is remotely attributable to the disordered condition of some other part of the body, or to a serious impairment of the general health.

"A notion still prevails very generally in society, that insanity consists exclusively in a disordered condition of the *mind*—that it is dependent on a perverted state of the *immaterial principle* of our nature, and that physical disorder has neither agency in producing, nor direct connection with the mental derangement. Hence it is said, the *mind* is affected, and how can it be reached by physical agents? How is it possible, they will ask, for medical means to be brought to bear with efficiency and certainty upon altered states of the temper, the disposition and the thoughts of the mind? This popular belief, it cannot fail to be perceived, begets of necessity a want of confidence in the efficacy of medical and moral treatment. Hence it too often happens, that, unless the mental affection breaks forth with considerable violence and turbulence, the period in which the disease can be most readily eradicated is allowed to pass unimproved, and in the majority of cases, incurable insanity is entailed on the unhappy individual for life. To this single delusion, we may venture to assert, are mainly attributable the numerous hopeless cases of derangement and dementia to be found in our asylums. Can any one doubt, if the public could be generally impressed with *these incontestable truths*, that the mental disorder is in all cases connected with physical disorder, or at least co-exists with it and is aggravated by it—that, in the great majority of cases, the former subsides as the latter is removed, and, that this is most easy of accomplishment, in proportion as it is early submitted to treatment—can any one doubt, we ask, that the *early stage* would then receive, in all instances, the promptest attention? The curable period of the disease would then, most assuredly, not be allowed, as is now too often the case, to elapse in the use of inadequate and temporizing measures, and the course of procedure would then be universally and immediately adopted, which the most experienced and scientific physicians have sanctioned and recommended—namely, his early removal to a suitable asylum.

"It is however of still more importance that the truth of this fundamental principle should be recognized and observed by the medical officers of insane institutions, for there is reason to apprehend, that their attention has been too exclusively devoted of late years to what is termed, *moral treatment*, to the neglect, in some instances, of the resources of medicine. They appear occasionally to have lost sight of the fact, that insanity never exists without a physical cause; namely, some disturbance of the functions of the brain, produced, it may be, by some sympathetic disorder in a remote organ—and that, as disorders of the mind are only the result of some temporary or permanent derangement of that organism, by means of which all mental operations are carried on, it naturally follows that physical agents ought to be resorted to in the first instance, as the means of restoring the healthy and natural state.

"But by the foregoing remarks, we would not be understood to speak in disparagement of *moral means* in the treatment of the insane. No one can entertain a higher estimate than we do of their curative power and influence. But we would not limit the resources embraced under the head of *moral treatment* to mere means of amusement, occupation, and the usual arrangements for employing, diverting, or enlisting the attention of the

lunatic. In an establishment for the insane, every regulation, every action, the spirit of every remark, almost every look may be invested with remedial power, or be pregnant with mischief. In fact nothing is trifling, nothing is wholly destitute of effect, for good or evil, in a house full of infirm and irritable minds. The deportment of those in habitual attendance upon them, their manner, their tone of voice, may all sensibly affect the sensitive organizations for the relief of which the whole institution is designed. High as we regard medical treatment, we still feel satisfied, that kind looks, and little acts of attention, denoting a real sympathy for them, are often more efficacious than medical prescriptions. The latter without the former must prove unavailing. Hence we believe that the greatest amount of good is achieved, not in institutions presenting the most imposing and expensive architectural arrangements, or in which heroic remedies, and strong impressions are trusted to, but in those in which, with mild medical treatment, are brought to bear the continual influences of a benign and paternal authority, a profound knowledge of the human heart, and a philanthropy which finds its greatest happiness in alleviating human suffering. From these remarks, it will be seen, how much of remedial power and influence may be wielded by those having the daily and hourly charge of the insane. The task of administering to disorders which distract the reason, and pervert the affections, and afflict the fancy with false or fearful images, is of a highly delicate character—too delicate to be intrusted to others, than those whose thoughts and mental habits have subjected them to a long preparation for it. In the Sisters of Charity are associated a combination of qualities, peculiarly and fully adapting them for these important duties. The high per-centage of recoveries in this institution is no doubt mainly attributable to their untiring assiduity and devotion, to their perfect self-abandonment, and self-sacrificing zeal in the discharge of the duties committed to them. Deeply imbued, as their hearts are, with those principles and feelings, which are the direct emanations and blessed fruits of that enlightened and universal *charity*, which has its imperishable root in the Christian religion, they also bring to bear those influences, which female ingenuity, and womanly tenderness can alone devise and apply. Man's less delicate sensibility can scarcely comprehend, much less employ the ready resources she ever has at hand to encourage and soothe the patient. She best knows how to reanimate the feminine heart by such confidential employments, and how to influence it by such arguments and suggestions as man's more difficult nature can never become master of.

"But it is at *the period of convalescence* especially, that the zeal and uncalculating philanthropy of the Sisters prove in a high degree auxiliary to the efforts of the physician. As the atmosphere of the mind begins to clear, the recovery of the patient is greatly promoted, by having the assistance of those possessing sufficient intelligence and tact, to steady the faltering reason, and to aid in dispelling the dark clouds which, still to an extent, overshadow the mental faculties. Brought as the Sister is into constant and familiar contact with the patient, she is the first to discover the early dawnings of returning reason, and much now depends upon the manner in which the mental powers are assisted in emancipating themselves from the morbid bondage. If any lingering delusion is, at this critical moment, harshly opposed, or any painful recollection suddenly revived, much injury may be done to the patient, and his convalescence be greatly retarded. If, on the other hand, his feelings are sought to be calmed by suggestions advanced with kindness and sincerity, and in the soothing language of friendship—if the early glimmerings of reason are elicited by gentleness and kindness, and strengthened by the voice of comfort and encouragement, the healthy balance of the mind will speedily be restored, and reason again resume its throne. This happy faculty, of managing aright the important period of convalescence, is the reward alone of prolonged intercourse with the insane, and devoted attention to them: and therein consists the distinguishing and crowning advantage of this institution.

"But to revert again to the Table of the presumed causes of the mental affection. Another fact, of paramount importance, and deserving of serious consideration, is the number of cases attributable to *faulty education*. Next to inherited predisposition, we entertain the conviction, that the defective system of education of the present day is the most influential cause, in producing a susceptibility to mental disease. And a careful consideration of the influences to which the child is subjected, during the important period of the development of the mental faculties, will furnish

a satisfactory explanation of the fact. The faculties of the mind are called, by the present system, into premature activity, and tasked to a degree beyond their power of endurance. The mind is crowded with a mass of matter under the fictitious denomination of accomplishments, which nature never designed that it should entertain, while the proper training of the physical constitution is totally disregarded. Moreover, the indulgence of a propensity, irresistibly active about the period of puberty, to the reading of novels, romances, and works of a similarly vicious character, has likewise a very pernicious tendency. Witness for instance, the violent and often dangerous paroxysms of hysteric emotions occasionally consequent upon the mere perusal of an affecting narrative, having probably no foundation save in overstrained analogy, or in fiction. These are agencies in unceasing operation at the present time, and their direct effect is to awaken and unduly excite the imagination and feelings, without strengthening, in a corresponding degree, the judgment and reasoning powers. As long as this pernicious system of education is continued, so long may we expect to see so many of the interesting, but pampered, daughters of the affluent especially, becoming victims to some form of mental aberration."

The importance of placing the insane, at an early period, in some well conducted asylum, is strikingly illustrated by the fact, that out of 45 cases, of shorter duration than one year when admitted into Mount Hope institution, 31 recovered, twelve others having been prematurely removed: whereas out of 29 chronic cases (that is, of longer duration than one year when admitted,) only four recovered, and six died, seventeen others having been removed. This subject is placed in a still clearer and more convincing light, by the aggregate result of acute cases of mental derangement in the course of five years. From this it appears that out of one hundred and thirty-four recent cases discharged during that period, one hundred were restored, and only two died, the remaining thirty-two having been prematurely taken from the institution. The report denounces, in a train of sound reasoning, the imprudence and thoughtlessness of those who precipitately withdraw the convalescent lunatic from the asylum, in which his reason has begun to recover its ascendency.

"We are certain that so long as there is discoverable a single mental delusion, so long as there prevails an undoubted moral perversion, or there occurs an occasional sleepless night, the patient is in no condition to return to his home. Whilst these exist, far from being cured, he is not even convalescent, and we have yet to apprehend a return of a paroxysm of his malady. Besides this, even after *all delusions* have entirely vanished, a certain degree of probation is required for effecting a full and complete establishment of mental government, and it is impossible to pronounce, with confidence, the patient completely cured, until he shall have passed through this ordeal. We may go still further and say, that even after the mental atmosphere has to all appearance become calm, clear and serene, and the light of reason has seemed to have recovered its complete ascendency, there still exists in the brain the strongest disposition to take on again disordered action. The most trivial circumstance may then exercise a potent influence, and unless the insane impulse receives a timely check, and efforts at self-control be judiciously aided and encouraged, a renewal of the attack will most assuredly ensue.

"These remarks would seem to be demanded, by the frequency with which this injurious practice has prevailed during the year that is passed. With us, the only corrective of the evil is, to disseminate, throughout the community, more correct notions relative to the nature of insanity, and the peculiar laws by which it is governed in its course. The case is widely different in most of the state institutions. These are sufficiently protected against it by wholesome legal enactments. In the state of New York, for instance, the law respecting its asylum is, that 'no patient shall be admitted for a shorter period than six months.' That is, patients cannot be removed in less than six months contrary to the advice of the officers of the asylum—who not having any interest whatever in patients remaining at the institution longer than for their good, will advise to their timely removal. On this subject Dr. Brigham very judiciously remarks, 'for the good of the insane, we believe such a regulation should be adopted in other institutions, and that patients should not be received on trial, merely for

three months, as is often the case. According to our experience, recent and curable cases do not generally recover in three months, but a majority do in four or five months. Consequently if patients are removed at the end of the quarter, when beginning to convalesce, they are very liable to relapse, while if they could be permitted to remain but a month or two longer, permanent recovery might be secured.'"

We gather from the report of Dr. Stokes the remarkable fact, that in point of success in restoring the brain to its proper balance, and making the light of reason again dawn upon the benighted lunatic, Mount Hope Institution, though in its infancy, as it were, holds a proud rank among the asylums of a similar character in the United States. A comparison of its results with those of fifteen other institutions in various parts of the country, gives it the undoubted palm of excellence, the per-centage of cures being much greater than in any of the other asylums.* On the other hand, it is unsurpassed by any, in respect to its commanding, healthy and retired situation, its interior comforts, and its peculiar arrangements for the relief of the insane, and the community in whose midst it stands may justly pride itself in possessing so admirable a system of benevolence. But, the Catholic has still greater reason to rejoice, as he beholds in this institution a monument, that reflects the highest glory upon the church of which he is a member. Without alluding to the peculiar advantages which the treatment of lunacy must derive, from the aid of conscientious and compassionate nurses like the Sisters of Charity, what a glorious spectacle, and how beautifully illustrative of the spirit inculcated by the Son of God, is an asylum like Mount Hope, in which the Sisters have not only funded their temporal means, for the relief of the afflicted, but devote themselves personally with an heroic sacrifice of self, to the alleviation of the various ills that man is heir to! Here we witness a philanthropy that surpasses all merely human efforts: emanating from a divine source, and exhibited only in the Catholic church, which is ever guided and sanctified by the Spirit of God.

* At Mt. Hope the per-centage of cures on the average is 71.4, while the highest per-centage elsewhere is only 50.8.

For the U. S. Catholic Magazine.

HOLY WEEK.

THE Almighty, about to exert his omnipotence for the liberation of his chosen people from the cruel tyranny of Pharaoh, would have them preserve, with jealous care, the memory of so remarkable an event, that the recollection of it transmitted from family to family, from generation to generation, might keep alive in their hearts a proper appreciation of his mercies, and induce them to persevere in the faithful observance of his commandments. "This day shall be for a memorial to you: and you shall keep it a feast to the Lord in your generations with an everlasting observance." *Exod.* xii, 14. In this institution of the old law, we see at once the type and the sanction of the impressive ceremonial, by which the church of God commemorates the redemption of man from the degrading captivity of sin. If the rescue of the children of Abraham from a galling oppression, was an event of sufficient moment to be held in continual remembrance, how much more worthy of our perpetual and grateful recollection is the great mystery of the cross, by which the powers of darkness were de-

throned, the bonds of our worst servitude broken, and the road opened to the true land of promise? The attention of the Christian is directed at all times to the sufferings of Christ, as the source of his spiritual freedom, the principle of his happiness in this life, and the basis of all his hopes for the future: but the seven days immediately preceding the solemnity of Easter, are set apart in a special manner for the consideration of this momentous subject. The church retraces it with powerful effect to the minds of her children, by the beautiful variety and impressive character of her ceremonial, every feature of which would furnish matter for a most instructive essay, but which we can only glance at within the limits of a brief article.

The season to which we allude, is called in the Latin church the "great week," as it was termed anciently among the Greeks. It has also the name of "holy week," and is sometimes termed the week of sufferings or of sorrows, all of which designations have been given to it, on account of the stupendous mysteries which it commemorates, combining within itself more of solemn and impressive ceremony, and a larger share of holy grief and mourning than is embraced in any other week of the ecclesiastical year. The first day is known by the name of Palm-Sunday, so called from the rite of blessing and distributing palm or olive branches, which are carried in procession, in memory of the joyful demonstrations amid which the Son of God entered the city of Jerusalem, a few days before his sacrifice on Calvary, to awaken in us sentiments of grateful exultation at the victory which he has achieved over sin and hell, and to inspire us with a disposition to walk in his footsteps, that we may participate in the blessings of his redemption. With this view, also the history of his sacred passion, as narrated by St. Matthew, is chaunted in the office. During the two following days there is nothing in the service of the church peculiarly attractive, except the narrative of our Saviour's passion as recorded by St. Mark, which is read at the mass of Tuesday; but there is a vein of deep religious pathos running through her liturgy, and the canonical office which she requires to be recited by the clergy.* At the mass of Wednesday is read the passion from the gospel of St. Luke. The office or form of prayer, daily enjoined by the church upon her ministers,† is divided into several portions the names of which are derived from the hours of the day at which they were anciently recited. The largest portion of it, however, may be said to belong more properly to the night, and is subdivided into matins and lauds, which consist of psalms and lessons from the Holy Scripture and the writings of the Fathers, with various hymns, antiphons and prayers. Since the custom of reciting this part of the office at midnight has been confined to certain religious communities, it is usually performed early in the morning or by anticipation on the preceding evening. The matins and lauds of the last three days in holy week are chaunted on the vigils of those days, so that the office for Thursday is performed on the evening of Wednesday, that of Friday on the evening of Thursday, &c. This is the office known by the name of *tenebræ*, or darkness, because towards the end of it all the lights in the sanctuary except one are extinguished. Besides the six large candles on the altar, there are fifteen candles placed on a triangular stand, which are gradually extinguished, producing a darkness emblematic of that which covered the earth at our Lord's crucifixion, and of the profound grief with which the church recalls the sufferings of her Divine Spouse. During the *miserere*, the white candle at the top of the stand is concealed behind the altar, and at the end of the psalm is produced again, to represent the death of Christ, who is the light

* This office is composed chiefly of passages from the Old and New Testaments.

† The obligation of reciting the canonical office, is attached only to the subdeaconship, and the other higher orders.

of the world, and his subsequent resurrection to a state of glory and immortality. To understand the origin of this office, we must go back to the earliest period of the Christian era. For three centuries, the followers of Christ were objects of persecution and lived in concealment, which led naturally to the selection of the night as the fittest time for the celebration of their sacred rites. The office of *tenebræ* is nothing more than a part of the nocturnal prayer of that primitive age. The selections from Scripture which it contains, are full of appropriate and touching sentiment, particularly the lamentations of Jeremiah, in which the prophet pours forth, in a most eloquent and feeling strain, his profound affliction and heartfelt sympathy at the calamities of the unfortunate Jerusalem. What more forcible expression could the church employ for the effusion of her grief at the sufferings of her heavenly Spouse! How could she better awaken in her children a spirit of true compunction, than by giving vent, in the pathetic accents of the prophet, to her deep condolence at the passion of Christ, and to the affliction with which she beholds so many of them insensible to his mercies!

On the morning of Thursday, called Maundy Thursday,* the church recalls, by the solem celebration of the divine mysteries, the institution of the holy eucharist, which took place on the eve of our Saviour's death. The special commemoration however of this great event, is deferred to another time. During the mass of this day priests as well as laics all receive the holy communion at the hands of the celebrant, in order to represent more faithfully the occasion on which our divine Saviour administered to his apostles his adorable body and blood. The holy oils, used in conferring three of the sacraments and in various rites of the church, are likewise consecrated by the bishop during the morning service of Thursday, this time having been selected not only for the sake of convenience, that the oils may be distributed for the blessing of the baptismal water on holy Saturday,* but also because on this day Christ gave to his church in the institution of the eucharistic sacrifice and sacrament, the most tender pledge of his love, the kindling and cherishing of which in the heart of man is the effect of the sacraments and other observances of religion. At the termination of the mass, a consecrated host is carried in solemn procession to a throne or repository, where it remains until the service of Good Friday, at which it is consumed by the celebrant, the holy sacrifice not being offered on that day. If the magnificence and splendor which adorn these repositories, are justly expressive of the honor due to the Son of God whom we there adore, they are symbolic also of the pure and fervent homage that we should present to him, endeavoring to compensate in some measure by the tribute of our constant praise, gratitude and love, for the outrages heaped upon him by his enemies, and the indignities so often committed by unworthy Christians at the foot of his altar. With the exception of the rites just mentioned, the ceremonial of Thursday relates entirely to the passion of our Lord. From the *Gloria in excelsis* on that day to the same part of the mass on holy Saturday, the bells of the churches are silent, in imitation of the silent grief of the apostles at the sufferings of their Divine Master. The blessed sacrament being removed after mass, the altars are stript of their ornaments, to express the profound mourning of the church and to represent the abandonment of our Saviour on the cross. Then, is performed the ceremony of *washing the feet*, in those churches where the practice is still retain-

* From the word *Mandatum* (mandate) with which the ceremony of washing the feet commences.

* Formerly the holy oils were consecrated on Easter-eve, immediately before the solemn administration of baptism.—*Butler's Feasts and Fasts*, p. 255. See also on this subject, the *U. S. Cath. Magazine*, vol. i, p. 154.

ed, as at Rome, where the pope himself officiates, humbling himself as the servant of the poor, in honor of the charity and humility so forcibly inculcated by the Son of God.

On the following day, which is emphatically termed *Good Friday*, the sacrifice of Calvary engrosses the whole attention of the church, and her office breathes throughout a spirit of the deepest affliction. Her naked altars and her ministers clad in sable vestments, bespeak her sorrowing. At the commencement of the morning service the officiating clergymen lie prostrate on the steps of the altar, to denote the profound sentiment of grief awakened by the doleful events of Calvary: and, while they are in this posture, a lesson is sung containing the divine mandate for the sacrifice of the paschal lamb, which prefigured the bloody sacrifice on the cross. This ceremony is followed by the chaunting of our Saviour's passion, as recorded by St. John, to impress upon our minds and hearts the boundless charity which led him to become a victim for the salvation of men. On this day the church offers her special prayers for persons of every condition. At all times does she supplicate the Almighty in behalf of those who are wandering in the devious ways of perdition; but to show her abhorrence of wilful apostacy and contumacious error, she forbids her ministers to name at her altar those who are chargeable with such crimes. But on Good Friday she makes an exception to her general discipline, because on that day Christ died for all men. The recollection of this event seems to banish for a moment all distinction among the different classes of the human family, that they may all obtain by a fervent appeal to heaven the blessings of that redemption which was effected on Calvary. After these prayers follow the exposition and veneration of the cross, a ceremony which is deeply affecting to the heart of the devout Christian, and would suffice, of itself, to refute all the arguments that prejudice has ever wielded against the beautiful symbolism of Catholic piety. The service then closes with the mass *præ-sanctificatorum*, so called from the previous consecration, as already stated, of the sacred elements.

The office which properly belongs to holy Saturday, that of *tenebræ*, relates entirely to the sufferings of our Lord, and his descent into the tomb. The ceremony which is now performed on the morning of this day, took place formerly at night, as is plain from the language of the liturgy. It commences with the blessing of fire newly struck from the flint, a rite that may be traced to the remotest antiquity, though then more frequently practised. This fire is used for lighting the lamps of the church and the paschal candle, and is symbolic of the new spiritual fire which the mystery of Christ's resurrection should kindle in our hearts. The blessing of the paschal candle is likewise a very ancient ceremony, and is mentioned by some of the Fathers in the most pompous terms. This candle is a figure of Christ rising from the dead, the light of the world and the first-born of the elect, and there is perhaps no portion of the Catholic liturgy more beautiful in sentiment or more impressive in its style, than the prayers in which the church announces these consoling truths. The five pieces of incense attached to it, are symbols of the five precious wounds which he received for our redemption. After this twelve prophecies are read, for the instruction of the catechumens, or those who are to receive baptism; for in the first ages of the church baptism was solemnly administered, only on the vigils of Easter and Whitsunday, and on these days such as were to be admitted into the church, received their final instruction. In Rome, the custom on holy Saturday is still preserved. From this usage there arose another, that of consecrating the water for baptism, a rite that may be traced to the very earliest period of the church. The office is terminated by a solemn mass, at which the bells again send forth their joyful peals, and

repeated alleluias express the exultation of the church at the anticipated resurrection of her Divine Spouse.

This joy she invites all her children to share with her; and for this purpose she enjoins a more rigid fast during the holy week, that by acts of sincere and efficacious penance we may worthily commemorate the great mysteries which she proposes to our consideration at this time; that from the sufferings of Christ we may conceive a due horror of sin, learn the practice of the virtues which become his followers, and thus by the imitation of his example obtain some part in the glory of his resurrection.

(Selected.)

ON DIVORCES.

FROM a report of recent proceedings in the Kentucky legislature, we perceive that the subject of divorces has again come up before this honorable body, and that some strange action has been taken thereon by the majority of members in attendance. Many of our legislators seem entirely to have lost sight of the solemn saying uttered by the divine Saviour: "WHAT GOD HATH JOINED TOGETHER, LET NOT MAN PUT ASUNDER." (St. Matth. xix. 6). They are certainly but *men*, and therefore should not take the responsibility of openly contravening the divine command.

Let it not be said, that matrimony is a civil contract, and therefore subject to the laws and enactments which govern civil society. It is, indeed, a contract, but one of a very peculiar character, and which is governed by special laws. It is wholly different in many respects from all other contracts. But it is not merely a civil contract; it has a divine sanction, and it has been regulated by divine laws. Among these laws the one just mentioned occupies a conspicuous place. The indissolubility of the marriage engagement is a settled point,—one settled by divine authority, which was surely competent for this purpose. The decision is clear, unequivocal, unmistakeable. It cannot be rescinded, without openly flying in the face of God himself.

Besides, the well-being of society is intimately connected with the sacredness and indissolubility of the marriage contract. The family is the nucleus of society, and the stability of the latter is closely interwoven with that of the former. Unsettle the family by breaking the bond of matrimony which holds it together, and you necessarily unsettle all our social relations. Nothing can be conceived more ruinous to our social welfare than the facility for granting divorces. Both reason and experience establish this beyond the possibility of a doubt.

There is another strong reason for discountenancing divorces. When you once begin to grant them, there is no stopping point. Once break down the sacred barriers which secure the stability of the marriage relation, and the family is left without adequate protection from future inroads on its permanency. What you grant to one miserable couple, you must grant to another. Give an inch, and you must grant an ell,—according to the trite proverb. Precedents are dangerous things

in legislation, when they are based upon unsafe or unsound principles. It is easy to go down; it is difficult to go up. *Facilis descensus averni.*

The married couple take each other *for better and for worse* during life. Tell them once that they may easily obtain a divorce, should unforeseen circumstances arise to render the marriage contract onerous or disagreeable, and you furnish them with a pretext for breaking the engagement for slight and frivolous reasons. Tell them, on the contrary, that they can never hope to obtain a divorce, with the privilege of marrying again, during the life-time of one of the parties, and you incline them to bear more cheerfully the marriage yoke, heavy though it may prove to be.

By this course you would also induce greater prudence in entering into the marriage state. Young persons would reflect more maturely on the duties of matrimony before assuming them, if they were fully persuaded that the engagement was to be in all cases perpetual. They would study each other's character and disposition, and would not rashly unite themselves with those of a temperament wholly dissimilar or incompatible. They would weigh the matter with more deliberation, and would not be so easily led away by mere caprice or passion.

These considerations must strike every calm and reasonable man. They are grave and weighty, even in the Protestant view of matrimony, as a merely civil contract. The Catholic church has always looked upon it as a Christian sacrament, of a sacred and solemn character, and therefore placed above the competency of any merely civil tribunal. In other words, we hold that Christ annexed a special grace to the civil contract of matrimony, when entered into by Christians, to enable the married couple to love each other in a Christian manner, and to fulfil during life all the duties flowing from the contract. He has thereby raised the contract to a sacred position, and taken it under his own special protection. He has established laws for its government which human power may not contravene.

The civil law may regulate its civil effects, such as the rights of property and inheritance; it cannot touch the substance of the contract itself, when once validly entered into, much less impair the force of the divine sanction which made it indissoluble. The Catholic church does not thus interfere with the civil power in its own appropriate department; but she merely proclaims the great principle, that the civil authority is powerless against that of God. Who will deny the soundness of this principle?

In the Catholic church divorces are *never* granted in valid marriages, with the privilege of marrying again during the life of both the parties. The church has, indeed, sometimes granted them, but only in the case in which the original marriage was judged to be invalid from some defect or impediment. Once the original contract has been validly made, death alone can dissolve its bonds. The Catholic church lost England in the noble vindication of this great principle, which she would neither yield nor compromit in any way. She has, in ages past, borne ample testimony to the same great truth. She has fearlessly confronted powerful kings and emperors, and has sternly told them that they could not lawfully repudiate their wives.

Whatever else may be said of the Protestant reformation, this one thing is certainly true;—that, so far as the stability of the marriage contract is concerned, it has been a down-hill business. Its principles on this subject have been loose and unsettled; and its practice has been but too often in accordance with its principles. In all Protestant countries the marriage tie is not half so strong or binding as it is in those which are Catholic. You seldom or never hear of divorces where Catholicity has unchecked influence.

We have been led to make these remarks by a curious resolution lately pass-

ed by our legislature, of which the following extract, clipped from a daily paper, will give an idea. We have no disposition to interfere in merely civil matters; and we never meddle with politics. But, for the reasons above alleged, we are not departing from our appropriate province in noticing the acts of the legislature in the premises:

"The house then received reports of divorce cases from the committee on religion.

"Among others was the following:

"Mr. Young reported against the petition of Volney Bedford and wife for a divorce.

"The reading of the petition was called for; it recited that they were 'entirely dissimilar in disposition, views, notions, habits, thoughts, ways, and manners; that they had consequently lost all respect, esteem and affection for each other, and had determined to live asunder,' &c.

"Mr. Bowen made a statement of the case, and moved to reverse the report of the committee.

"Mr. Williams said he was in favor of reversing the report, because he was satisfied that the husband had tried to insinuate himself into her affections and graces, but could not. He had been so informed by the husband, and he had also been told that his word would do to bet on.

"Mr. A. Young thought that if the report of the committee be reversed, the house had better discharge the committee at once. The parties had separated last Christmas, and only a few days before the session commenced. He thought the report ought not to be reversed.

"The motion to reverse the report of the committee and instruct them to bring in a bill, was then carried.

"During the consideration of another petition, Mr. Speed thought that the case in question was amply provided for by law, and relief could be obtained in the courts. He was opposed to all divorces, by this house, for it was impossible to make a proper disposition of the children and property. The house could not get before it all the facts and testimony of the case; he was therefore opposed to this and all other cases."

This is the first time we have ever heard, that mere dissimilarity of "disposition, views, habits, thoughts, ways," &c., offered a sufficient reason for a divorce—among Christians! And yet the majority of our legislature seem to have thought so; for the committee report against the divorce was *reversed* by the house!—*Cath. Advocate, (Louisville, Ky.)*

For the U. S. Catholic Magazine.

MISSIONARY COLLEGE OF ALL HALLOWS.

DRUMCONDRA, DUBLIN.

AMONG the many excellent institutions which owe their origin in our time to a holy zeal for the glory of God and the salvation of souls, is the missionary college of All Hallows, a representation of which accompanies the present number of the Magazine. As the object of the establishment is to educate young men, who are to labor in the service of the Catholic missions, but particularly in Great Britain, and those countries where the English language is spoken, it is one of general interest, and deserves to be known and supported by the alms and prayers of the faithful throughout the world. With the encouragement of Dr. Murray, archbishop of Dublin, the late Rev. John Hand projected and executed

this good work. When he reflected that millions of his fellow-beings "were sitting in darkness and in the shadow of death," and had none to break to them the bread of life; and on the other hand that many among the youth of Ireland were anxious to diffuse the blessings of religion in those countries, where "the harvest is indeed great but the laborers are few," he resolved to devote himself to the formation of a seminary, which would be a nursery of zealous and able priests, for imparting to the inhabitants of foreign lands the consolations of religion. To qualify himself for this task he spent some time at the Seminary of St. Sulpice in Paris, and visited several missionary institutions in France; for the same purpose he went to Rome, and after having matured his plan, he solicited and obtained the approbation of his holiness, Gregory XVI, on the 28th of February, 1842. Several priests offered to cooperate with him in carrying out this noble enterprise, and formed themselves into a community founded on the model of St. Sulpice. The pecuniary resources for the undertaking were nothing beyond what was expected from the zeal and charity of the faithful. By begging from door to door the Rev. Mr. Hand collected some funds, which enabled him to lease from the Dublin corporation a suitable house with fine grounds attached to it, and to make such repairs and additions as were requisite for the execution of his plan. All Hallows is situated on a beautiful and retired demesne, of twenty-four acres, about one mile from Dublin. The buildings are capable of accommodating two hundred students; and the position and arrangement of the grounds render the locality peculiarly eligible as a place of collegiate education.

With the aid of his collaborators, and the generous contributions of the public, Mr. Hand placed the institution in successful operation, but he was soon called away to receive the reward of his meritorious labors. At the period of his death, in May, 1846, more than fifty students had been educated at All Hallows. According to a prospectus of the college lately received from Ireland, we learn that fifty-four clergymen have already gone forth from its precincts, to bear the consolations of religion to their brethren in foreign countries. Six missioners have been sent to Calcutta, five to Madras, two to Agra, three to Australia, twelve to Scotland, eight to Trinidad, three to Demerara, one to Wales, three to Halifax, (N. S.), two to Canada, one to New York, (U. States,) one to Boston, two to Hartford, five to Vincennes. There are at present about eighty students in the college, who are destined for the following missions: Agra, Calcutta, England, Hobarton, (Van Dieman's Land,) Jamaica, Madras, the Mauritius, Scotland, Sydney, (Australia,) Trinidad, and Boston, Rhode Island, Texas, Virginia, in the U. States. From this statement, it will be seen, that the seminary of All Hallows has been selected by several prelates of our own country, as a suitable place for the education of those whom they propose to employ in the sacred ministry. The establishment is sustained by voluntary contributions, and hence the liberality of the faithful must, principally, determine the extent of its efficiency. The generous patronage it has hitherto received, affords every reason to believe that it will continue to be an object of deep interest. The professors and directors of the institution, now nine in number, receive no salary for their services: but every thing offered to the establishment, even in the form of perquisites, is thrown into a common fund. The trustees of the college are the Most Rev. Dr. Murray, archbishop of Dublin, and his vicars, and every year the directors make a report of their progress to the assembly of bishops, who warmly encourage their labors. The following information we copy from the prospectus:

"Candidates to obtain admission into the college, should be of good constitutions; not under seventeen years of age;

fully resolved to go on foreign missions; sufficiently advanced to enter the logic, or at least the rhetoric class; willing to pay £10 annually (yearly or half yearly in advance); furnished with letters from their bishops, parish priests, and if they have studied in any other college, from the superior of such establishment, recommending them as fit and promising subjects for the foreign missions. In making application, by letter, they should be candid and distinct in saying how far they can comply with these conditions, and in stating their precise age, the authors they have read in Latin, Greek, English, &c., and in which they are prepared to be examined; and the names and addresses of those whose testimonials they are to produce.

"A subscription or bequest of TEN POUNDS, annually, to the college, establishes a FREE PLACE for one student: twelve such places have already been established by the charity of a few pious Catholics.

"*The holy sacrifice of the mass is offered up every morning for all subscribers and benefactors, living and dead, and for their intentions: they will, moreover, be entitled to a participation in the merit of all the apostolic labors, conversions, masses, prayers, and other good works, which may be the fruit of this institution throughout the world, to the end of time.*

"*Directors and Professors.*

Rev. DAVID MORIARTY, *President.*
Rev. BARTHOLOMEW WOODLOCK, D. D., *Vice President.*
Rev. JAMES CLARKE,
Rev. THOMAS BENNETT, B. D.,
Rev. PATRICK KAVANAGH,
Rev. JAMES O'BRIEN,
Rev. MICHAEL FLANNERY,
Rev. E. O'CONNELL,
Rev. MICHAEL BARRY.

Attending Physicians.

WILLIAM LYNCH, Esq., M. D., F.R.C.S., *Hartfield House,*
STEPHEN O'RYAN, Esq., A. M., M. D.

"Subscriptions, donations, and bequests, no matter how small; also, presents of vestments, books, pictures, &c., gratefully received and acknowledged. Communications addressed to any of the reverend gentlemen of the missionary college of All Hallows, Drumcondra, Dublin, shall be most respectfully attended to."

(Selected.)

ANECDOTE OF PIUS IX.

CERTAIN old gentleman of Rome had two sons. And it seems that he was getting very infirm, and had some thoughts of making his will. Now one of his sons he loved more than the other, and he told his favorite that he should have the greater part of his money, while the other brother was to inherit but a small share. Soon after this conversation, it chanced that the same son did something that displeased his father, and caused the old man to change his mind about the distribution of his money; and now he told his other son exactly what he had already told his favorite; that the money should be his, and that the other should go penniless. When the brothers came to compare notes on the subject, they found the old man's temper to be so variable, that they thought it not at all improbable he might finally do something very extraordinary with his money; so they made the following agree-

ment with each other. No matter which of them should inherit the wealth, they would divide it equally between them. Alas for their scheme! the old father found it all out, and to punish them, came to the following strange determination. He bequeathed them a few crowns each; but the main bulk of his wealth he left to a certain church, which he named, and whatever priest said the first mass in that church on the day after the old man's death, was to inherit the whole. After this disposition of his effects he had no more time to change his mind, for he died almost immediately. His lawyer opened his will at once, and could not believe his eyes nor his senses when he read the strange document. But there it was in black and white; the two sons were beggars. But it was a sad pity; and the lawyer determined to lay the whole matter before the pope, and see if he could do nothing in behalf of the two poor youths. He accordingly went to the Quirinal palace; and after a little difficulty obtained an audience of his holiness. On being ushered into the presence chamber, he approached him with the usual genuflections, and having kissed the cross on the pope's sandal, he briefly stated what was his business, and put the will before his holiness for his perusal. He ran his eye over it, and as soon as he comprehended the matter, he desired the advocate to leave the will with him, promising at the same time that he would look to the affair at once. Satisfied with his success, the lawyer returned and communicated the issue of his mission to the disconsolate brothers, who were impatiently awaiting his coming.

Turn we now to the church where the important mass is to be said. It is early dawn of the following day; the sacristans are at their work, preparing for the masses that are continually said from day-break to mid-day. They are ignorant of the important results that are to attend the first mass said in their church that day; but are laboring assiduously in arranging the vestments, and the chalices, and the lights, and the rest of the church furniture, when they are aware of a most unseasonable rolling and rumbling of carriage wheels about their church door. Anon, in march the Swiss guard, armed with sword and halbert, and station themselves in goodly array up the centre of the nave; and now appear the prelates of the pope's household, clad in their rich purple robes; then is seen the silver cross gleaming aloft, and last appears Pope Pius with his benignant smile, and his graceful step. He has come to say mass in the church, and he says it—the first; and he claims the legacy for his own. And then he summoned the two brothers to his presence, and he told them what he had done, and concluded by presenting the whole and entire inheritance to them, to be equally divided between them. He begged they would allow him to appropriate one hundred crowns to a certain charity in Rome, for the support of aged widows; and very little demur made they. Then he gave them his blessing, and bade them go in peace, and not to forget to be mindful of the poor and needy.

We might wear out a hundred quills in telling you similar anecdotes of the good things Pope Pius has done; and we hope on some future occasion to return to the subject. But for the present we will conclude here, by begging each and all of our readers to join us in praying, that God may long spare the good pope for the sake of his church, and the edification of the world.

INTELLIGENCE.

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—*Reception.*—On Sunday, March 19th, Miss Louisa Sanders was admitted to the white veil, in the convent of the Visitation. Her name in religion is Sister Mary Benedicta. The Most Rev. Archbishop presided, and the Rt. Rev. Dr. Whelan preached on the occasion.

Spiritual Retreat.—A spiritual retreat will be opened in Baltimore at the Cathedral, on Sunday, the 2d of April, and terminate on the following Sunday. The exercises will be conducted by the Rev. Samuel Mulledy, S. J.

Fair.—A fair for the benefit of the *Orphan's Home*, or Manual Labor School, near Baltimore, will be opened in this city on the 24th of April. We bespeak for this fair the most liberal patronage, as the object of it could not appeal more forcibly to the sympathy and generosity of the public. See last No. of the Magazine, p. 151.

Subscribers to St. Mary's Orphan Asylum, 1847.

Most Rev. Dr. Eccleston $10, St. Mary's College 20, Very Rev. Dr. Deluol 5, Very Rev. John N. Neuman 10, Rev. H. Coskery 5, Rev. John Hickey 5, Rev. J. Randanne 5, Rev. Edward McColgan 5, Rev. James Dolan 5, Rev. O. Jenkins 5, Rev. Peter Fredet 4, Rev. Gilbert Raymond 3, Rev. Edw. A. Knight 2, Rev. Mr. Verot 2, Captain J. E. Howard 50, J. A. S. 12, Wm. Kennedy 10, Capt. James Welsh 10, Capt. Chas. Welsh 10, Mrs. Thos. Meredith 5, T. C. Jenkins 5, M. W. Jenkins 5, Mrs. James W. Jenkins 5, Joseph W. Jenkins 5, M. C. Jenkins 5, Robert Jenkins 5, Mrs. Robert Jenkins 5, Austin Jenkins 5, Alfred Jenkins 5, Edward Jenkins 5, Edward F. Jenkins 5, Z. C. Lee 5, Col. Thompson 5, B. R. Spalding 5, Mrs. Solomon Hillen 5, Mrs. Mary L. Ford 5, Miss E. M. Jenkins 5, Mrs. Thomas Hillen 5, T. J. Hillen 5, Mrs. John Hunter 5, Mrs. B. Sanders 5, B. Sanders 5, Edward J. Sanders 5, John W. J. Sanders 5, Mrs. R. K. Randall 5, Mrs. J. E. Howard 5, Miss Landry 5, John Murphy 5, Mrs. James Barroll 5, Mrs. W. G. Read 5, Mrs. Harper 5, Miss Harper 5, Mrs. McTavish 5, Mrs. Chas. Carroll 5, Mrs. Maher 5, Ignatius Pike 5, Veazy Ward 5, Wm. Tiffany 5, H. Tiffany 5, George Tiffany 5, Dr. Frick 5, Mr. Buonaparte 5, Mrs. C. A. Williamson 5, Mrs. Chas. Tiernan 5, Charles Marean 5, Mrs. Jno. Walsh 5, Mrs. E. M. Elder 5, Mrs. Fielding Lucas 5, Lieut. Aug. B. Walbach 5, Eliza, Mary and John Walbach 10, Mrs. P. Tiernan 5, Mrs. G. R. Carroll 5, Mrs. Dr. Aitken 5, M. Stillinger 5, Mrs. Ambrose White 5, Mrs. Dr. Stewart 5, Mr. Baker 5, Messrs. Kelly & Son 5, M. Tracy & Sons 5, Miss R. Hillen 5, Mrs. Atkinson 5, H. A. Spalding 5, P. McKenna 5, Mrs. Baugher 5, Mrs. Peter Kernan 5, Thos. Bottimer 5, Henry R. Curley 5, Mrs. L. W. Gosnell 5, Mrs. Wm. G. Howard 3, Charles Martin 3, Mrs. B. T. Elder 3, Mrs. F. W. Elder 3, Wm. Lucas 3, Mrs. Wm. Bose 3, Mrs. Turner 3, Frederick Crey 3, Mrs. Elizabeth Welsh 3, Francis Hoover 5, Richard McConn 3, Mrs. Richard McConn 2, Henry Pike 3, Messrs. McColgan 3, T. P. Scott, Esq. 3, Mrs. T. P. Scott 3, Mrs. Fielding Lucas 3, Mrs. Frederick Chatard 3, Mrs. Wilson 3, Alexandrine Sannier 3, Mrs. Gegan 3, Mrs. Ferdinand Chatard 3, Mrs. Jackson 3, Miss De Chateaudon 3, Mrs. Gould 3, Mrs. Emily Hillen 3, Miss Ellen Ford 4, Col. Bentzinger 3, James V. Wagner 3, Edward Boyle 3, Mrs. Dr. Barry 3, Mrs. John Conolly 2, Mrs. Kelly 2, A friend 2, Mrs. Norton 2, Mr. Sarsfield 4, Mrs. Conolly 3, Mrs. Goddard 3, Mrs. Charles Myers 3, Mrs. Ann Myers 2, Mrs. Henisler 2, Mrs. Murray 3, Jerome Servary 2, Francis Neale 3, John Mullan 2, Jonathan Mullan 2, Miss Sarah Jenkins 2. Mr. Mathias 2, Hugh Brady 2, Mrs. Robert Hickley 2, Isaac Hartman 2, Charles Simon 1 50, Mrs. Sanders 1 50, Mrs. J. Walter 1 50, Mrs. A. J. McGreevy 1 50, Mrs. John McGreevy 1 50, J. H. Jenkins 1 50, J. M. Laroque 2, Mrs. Richards 1, Geo. Webb 2, Mrs. Cator 1, Mrs. Ferguson 1, Mr. Baker 1, Mrs. G. Ennis 1, Mrs. Abel 1, Mrs. Anderson 1, Mrs. Hitselberger 2, Mrs. Rosensteel 1, Mrs. C. Rosensteel 1, Miss Kitty Quigly 1 50, Mrs. Patrick 1, Dr. Reynolds 2, Mrs. O. Jenkins 1, Mrs. O. Donnely 1, Miss S. McColm 1, Joseph Victory 1, Mrs. Emeline Hickley 1, Mrs. Griffin 1, Mrs. King 1, Mrs. Dr. Raborg 1, Daniel Coonan 1, Mrs. Saulsbury 1, Mrs. Clayton 1, Mrs. Foley 1, Mr. Kenann 1, Mrs. Dross 1, Mr. Concannon 1, Mr. Logue 1, Mrs. Dowson 1, John Magrath 1, John Heany 1, Mrs. Ford 1, Mr. Clautice 1, Mrs. Merritt 1, P. Laurenson 1, Mrs. M. J. Murray 1, Mrs. L. Servary 1, Mrs. Noel 1, Mrs. Magraw 1, Mrs. Orndorff 1 50, A. Boursaud 1, Miss Julianna Toole 1, Miss Jane Baker 1, Mrs. Ellen Eisler 1, L. Gross 1, Miss R. McGroiken 1, James White 1, Miss S. A. Smith 2, Mrs. Aitken 1, Mrs. John Daley 1, Mrs. Davis 1, Mrs. Seché 1, Mrs. M. J. Demourei 1, Mrs. Stapleton 1, Miss C. Burton 1, Mrs. Menzies 1, Mrs. M. A. J. Denmead 1, Wm. Johnson 1, A friend 1, Mrs. McDonald 1, Mrs. Daneman 1, Mrs. Hastings 1, Mrs. Laroque 1, James Holland 1, Mrs. Fortune 1, Miss Cottringer 1, Mr. McSherry 1, T. L.

Coyle 1, Mrs. Bordley 1, Mrs. Kelly 1, Joseph Jones 1, John Fitzpatrick 1, Dennis Sullivan 1, John Manly 1, T. Kelly 1, Mrs. C. Dorsey 1, Miss Sophia May 1, Mrs. Brown 1, Mrs. Strohm 1, Mrs. Wall 1 50, Mrs. Dunlevy 1, Mr. Barnercloe 1, Mr. McAvoy 1, Charles Coyle 1, Mr. Foley 1, Mr. Hartman 2, Mr. Cowles 2, Mr. Staylor 2, Mr. O'Neale 1, Mrs. Gibbons 1, Mrs. Wilson 2, Mr. Callan 1, Mr. McCourt 2, Misses M. and F. Howard 1 75, Helena Jenkins 50 cts., Miss A. McMahon $1, Mrs. Kerwin 1, Patrick Kerwin 1, Miss Mary Moale 1, Mrs. Diemond 1, Mrs. Wickings 1, Mrs. Brown 1, Miss Mary McAlister 1, Miss Bridget Callan 1, Miss Mary Martin 1, Miss Eliza Hughes 1, Miss Winifred O'Donnell 1, Mr. Fitzmaurice 1, Miss Kitty McMahon 1, Miss Bridget Hamil 1, Henry McMahon 1, John Holton 1, Mrs. Charles Walton 1, Ann Carroll 50 cts., Miss V. Delmas 75, Miss S. Raphael 75, Peter Kernan $1, James Callan 1, Mrs. Smith 1, B. Hamil 1, Mrs. Daffe 1, Mrs. Mary Callan 1, Mrs. Elder 1, A friend 56 cts., Mrs. Lench 50, Mr. Devereux 25, Mr. Gimes 25, Mrs. McSweeny 25, Mrs. V. Dieter 50, Mrs. J. Dieter 50, Mrs. McCann 12½, Mrs. McKenna 25, Mrs. Brown 25, Mrs. P. Mullan 25, Miss Agnes Brady 50, Mr. Lewis 25, Mr. Harris 25, Mrs. Ryley 50, Mr. A. Hand 50, Mrs. Rodolph 25.

Of the above named persons those indebted to the Asylum will please remember that there are almost one hundred children in the house, and that their contributions will be most thankfully received.

Young Catholic's Friend Society.—At a meeting of the Young Catholic's Friend Society held January 2, 1848, the following gentlemen were elected active members: Augustus Baughman, Fred'k Baughman, Patrick Smith, jr., George Roseman, J. C. Vallette, John Hitselberger, Joseph Fink, and Jackson Maguire. And at a meeting Feb. 6: P. H. Rooney, Jas. A. Boyle, Joseph Gegan, John J. Staylor, Henry Staylor, P. E. Brenan, John Brenan, and Ellis J. Graham. And at a meeting held Sunday, March 5, the following gentlemen were unanimously elected members: Thomas Birmingham, Michael Collins, Leonidas McAleer, G. B Clarke, Maurice Bush, Charles D. Arcambal, James Hassan, jr, Anthony Moran.

Diocess of Richmond.—*New Convent.*—Eight sisters of the Visitation, with one candidate for the community, will leave Baltimore on the 3d inst. for the new foundation at Wheeling, Va.

Diocess of New York.—We learn from the *N. Y. Freeman's Journal* that a large building with seven lots of ground has been obtained in the city of New York, for the purpose of affording relief to destitute female servants of good character. The institution is under the care of the Sisters of Mercy, and is one of the admirable charities exercised by that benevolent order.

Diocess of Chicago.—*Taking the White Veil.*—Our correspondent in Chicago informs us that, "On Wednesday, the 2d Feb., (being the feast of the Purification of the Blessed Virgin Mary), two young ladies of the order of the Sisters of Mercy, received, at the hands of the Rt. Rev. Dr. Quarter, the white veil in the convent chapel. Their names are Miss Mary Killdea, and Miss Catharine Donovan. The former is a native of Lower Canada, the latter of Ireland. The name of the former, in religion, is Sister Mary Stanislaus, and of the latter, Sister Catharine Lucy. One is a choir and the other a lay sister.—*St. Louis N. Lett.*

Society for Aged Clergymen.—The clergymen of the diocess of Chicago, with the sanction of the bishop, have formed a society under the title of *Society of St. Joseph, for the relief of sick, aged and infirm clergymen of the diocess of Chicago.* The amount of subscription entitling the membership, is at least $5 per annum.

"*Three* masses are to be said annually by each clergyman who is a member, whilst able, for the society: *two* masses for the living and *one* for the deceased members thereof. The masses for the living members of the society are to be said some day during *the first week of Easter*—and the mass for the deceased members to be said on the first Semidouble that occurs after the Feast of All Saints, in November. Lay persons may become members on paying the amount of subscription.

"When sickness overtakes a clergyman who is a member, or when he becomes too aged and infirm to labor on his missions, an application being made to the president of the society—which application, to have effect, must be accompanied by a letter of approval from the bishop of the diocess—he will receive a fair proportion of the funds that may be in the hands of the treasurer, for his support.

"Any donations, or bequests left to the society, when obtained, will be faithfully appropriated according to the charitable intentions of the donors. The Rev. Jer. Kinsella has been appointed president pro tem. of the society, and all subscriptions, or donations, or names of persons desiring to become members, may be addressed to him at the 'University of St. Mary of the Lake.'"—*Truth Teller.*

Diocess of Galveston.—We learn from the *Prop. Catholique*, that the Catholic mission of "Nacogdoches" is in a very flourishing condition. "We have laid the foundation," writes one of the clergymen, "of a church, an event which has given us great satisfaction. If any one had told us six months ago, that we would take part in such a good work, we would have found it difficult to believe him." —*Catholic Telegraph.*

Diocess of Little Rock.—*New Church.*—The *Catholic Advocate* informs us that a lot has been given to the Rt. Rev. Bishop Byrne, at Helena, for a new church, the erection of which promises much for the progress of Catholicity in that quarter.

Diocess of Buffalo.—*Confirmation.*—The following particulars we have gleaned from the *N. Y. Freeman's Journal.* On the 6th December, Bishop Timon confirmed 83 persons at St. Peter's church, Rochester: on the 12th, 93 persons in the church at Java, where he performed the exercises of a spiritual retreat. On the 16th he confirmed 60 persons at Shelton. On the 18th January, he confirmed 73 persons at Lancaster. After the exercises of a retreat at Auburn, he confirmed 70 persons on the 23d January. On the 24th a retreat was commenced at Seneca Falls, at the close of which, on the 28th, 53 persons were confirmed. At Geneva also 53 persons were confirmed. On the 30th, 12 persons were confirmed at Jefferson, where a church has been recently purchased, formerly the property of Presbyterians. It is now styled *St. Mary's of the Lake.* Three persons were confirmed at Gen. Kernan's on the 1st Feb., and on the same day 18 others at Hammondsport. On the 2d the bishop confirmed an adult at Jefferson; on the 3d, 24 persons at Ithaca. Eighteen were afterwards confirmed at Oswego, whence he proceeded to Elmira, Corning and Bath. On the 13th, 54 were confirmed at Greenwood: on the 15th, 42 were confirmed at Scio. At Genesee Falls 42 were confirmed.

"Passing through all this district, the bishop often remarked, every four or five miles, two, three, sometimes four Protestant churches would be found; in number, at least, triple of what would be wanted were there but "one faith," as there is but "one Lord." Yet, alas, while houses for erroneous worship are multiplied, far beyond their necessity, through the same region the poor, but numerous, congregations must beg the loan of a court house, or in some far less seemly shelter for themselves, and for the heavenly mysteries which they adore! Since the 21st Nov., the Rt. Rev. Bishop has confirmed 1784 persons, of whom more than half were adults, and yet three large congregations at Rochester, and six or eight country congregations have not yet been visited."

Diocess of Boston.—*Ordination.*—On Wednesday, 23d February, the Right Rev. Bishop admitted to the first tonsure Mr. Thomas J. Curd, lately lieutenant in the 4th Regiment Artillery, U. S. A. It is but a few weeks since Lieut. Curd resigned his commission. He was with General Taylor in all his battles in Mexico, and proved himself a brave and faithful officer. In the peaceful battles of God's church, he will, we trust, rank among the bravest and the best.—*Catholic Observer.*

New Church.—A lot has been purchased, says the *Catholic Observer*, for the erection of a church at Fitchburg.

Fair.—The proceeds of the fair recently held at Worcester, in behalf of St. John's church, were not far short of $700.—*Ibid.*

Diocess of Cincinnati.—*Remains of Bishop Fenwick.*—On last Monday morning, March 13, Rt. Rev. Bishop Purcell, and nearly all the Catholic clergy of the city, attended by a numerous body of the laity, conveyed the honored remains of the first bishop of Cincinnati from the vault in the church of St. Xavier, to the place prepared for their reception beneath the high altar of the cathedral. The procession, preceded by the cross and numerous acolytes, left the sanctuary of St. Francis Xavier, which the fathers had hung in black drapery, and passed up Sycamore to Eighth street, and along Eighth to the new cathedral, the clergy and bishop in their robes and chanting the appropriate psalms. The coffin was borne by four Catholic gentlemen who had known the departed prelate. . . . . Bishop Purcell celebrated a pontifical high mass, and preached on the occasion.—*Catholic Tel.*

Fair.—The *Catholic Telegraph* informs us that the fair held recently for St. Xavier's free school, Cincinnati, realized a nett profit of $3,050 76.

Diocess of Charleston.—*Episcopal Visitation.*—Bishop Reynolds, as we learn from the *U. S. C. Miscellany*, arrived at Columbus, Ga., on the 24th Feb., and on the Sunday following administered confirmation to 6 children.

Confirmation.—On the 14th February, Bishop Reynolds confirmed two persons at Washington, Ga., and preached several times. On Sunday, the 20th, he confirmed five persons at Locust Grove, the oldest Catholic station in Georgia. On the 22d he confirmed 12 persons at Atlanta.

Diocess of Cleveland.—*Confirmation.*—Sixty children lately made their first communion in Cleveland, and one hundred and thirty-six were confirmed in the same place, by Rt. Rev. Bishop Rappe, on Sunday the 4th of March.—*Cath. Telegraph.*

Diocess of Philadelphia.—*Confirmation.*—The sacrament of confirmation was administered in St. Patrick's church on Sunday last, by the Rt. Rev. Dr. Timon, bishop of Buffalo, to one hundred and thirty-three persons, several of whom were converts to our holy faith.—*Catholic Herald, 16th March.*

Diocess of New Orleans.—*Fair.*—Towards the middle of January, a fair was held for the benefit of the Female Orphan Asylum, the proceeds of which amounted to $3,780. There are at present 200 children in the asylum, which possesses no income whatever, and depends entirely on the charity of the public.—*Cath. Adv.*

Ordination.—On the 2d of February, feast of the Purification, an ordination was held in the church of the Assumption, in which the Rt. Rev. Bishop Blanc conferred the minor orders on Messrs. Louis Arsenaux and Peter McMahon, the order of subdeacon on Charles Sampson, and the order of deacon on Cornelius Moynehan.—*Ibid.*

New Church.—The corner stone of a new church was laid by Bishop Blanc, at Thibodeaux, on the 27th February.—*Prop. Cath.*

Diocess of Natchez.—*Episcopal Visitation.*—The Rt. Rev. Dr. Chanche, as we learn from the *Prop. Cath.*, has recently visited the southern portion of his diocess, accompanied by Bishop Portier of Mobile. On the 15th of February they selected a site at the Bay of St. Louis for a new church, to be erected under the invocation of the immaculate conception. The corner-stone will be laid by the bishop of Mobile, on the 26th March. On the 16th February, Bishop Chanche confirmed 22 persons of that place. On the 17th, at Pass Christian, he confirmed 11. At both places Bishop Portier preached in his usual impassioned manner.

Letters of Bishop Hughes in the *New York Freeman's Journal.*—The object of the sixth letter is to show that, according to the constitution of the Christian church, those who are authorized to preach the Gospel and perform other duties of the Christian ministry, must be sent by a *pre-existing* authority. From whom did the reformers derive their mission? In the seventh letter the want of mission in Protestant sects is further discussed. The eighth and ninth letters dwell more particularly on the organization of the church by her divine founder, and her mode of transmitting the doctrines of revelation from age to age.

Congregation of the Mission.—The Very Rev. Marian Maller, C. M., has been appointed visitor of the Lazarists in the United States, in lieu of Bishop Timon, who held that office before his elevation to the episcopate.

Society of Jesus.—The V. Rev. Father Buckhard, S. J., is now provincial of the Jesuits belonging to the Maryland province.

Late Arrival.—The *Propagateur Catholique* of New Orleans, announces the arrival of several Jesuit fathers for the colleges of Spring Hill, near Mobile, and Grand Coteau, in Louisiana. Four of these professors are of English birth, and will be of great use to the students of those institutions in teaching the English language. The priests of the society belonging to Missouri, who were heretofore engaged in the above named colleges, will return to St. Louis with Father Vandevelde, who is at present in the south.—*Cath. Tel.*

Ladies of the Sacred Heart.—We publish this month, in our advertising sheet, a brief prospectus of two excellent institutions conducted by the ladies of the Sacred Heart; one near Philadelphia, and the other in the vicinity of New York. We commend these notices to the particular attention of the Catholic community. It is needless to say any thing in favor of the above-mentioned schools, as it is admitted by all, that the ladies of the Sacred Heart hold a distinguished rank in the department of female education.

OBITUARY.

Died, February 29th, Sr. Mary Agnes Spalding, at the Convent of the Visitation, Baltimore, in the 28th year of her age.

At the hospital of the Sisters of Mercy, Penn street, Pittsburg, on Saturday, the 19th February, Sister Ann (Rigney), a lay sister of the order of the Sisters of Mercy.—*Pittsburg Catholic.*

On Friday, 3d March, in the same society, Miss Kate Lawler, a postulant, while preparing for her reception, was called away after a very short ilness. She was a native of Ireland.—*Ibid.*

On Sunday, the 5th March, Sister MARY MAGDELENE REINGOLD, a native of Germany, or of German parentage, from Tiffin, Ohio. She was about to prepare for her religious profession, as a lay sister in the same community.—*Ibid.*

On the 9th March, at the Mercy Hospital, Pittsburg, Sister MARY XAVIER TIERNAN, aged 30 years. Her loss is deeply felt by the community.—*Ibid.*

At the Marine Hospital in this city, on Saturday, the 22d ult., Mr. DANIEL WELLS, of Baltimore.

The deceased was returning from Mexico, where he had fought gallantly in our armies. At the storming of one of the forts near Mexico while bravely rushing to the charge with his comrades, he received in his face near the eye a musket ball, which passed out at the back part of his head. This wound brought on a lingering illness, which wasted him to a skeleton, and left little hope of recovery. Honorably discharged from the army in consequence of his illness, he was making his way to Baltimore, to die in the arms of his parents. But on reaching Louisville his illness assumed so alarming a form that he was compelled to stop. He was here received into the Marine Hospital, where every medical assistance was rendered to him, but in vain. His illness had progressed too far, and his dissolution was at hand. Finding that he must die, he sent for a Catholic clergyman, from whose hands he received all the last rites and consolations of our holy religion. A few hours afterwards he resigned his soul tranquilly and with entire resignation into the hands of his Creator, from whom we have every reason to hope that he found mercy. His bereaved parents may console themselves with the blessed thought that he has exchanged a life of sorrow and trouble for one of joy and bliss eternal.—*Cath. Advocate.*

In our last number we announced the death of Rev. PATRICK MURPHY and Rev. JOHN H. SMITH, both of whom died of ship fever; the former at Staten Island and the latter in the city of New York. We gather the following additional particulars from the *Freeman's Journal.* Mr. Murphy was a native of Ireland, about 29 years of age, and universally beloved for his generous and cheerful disposition, his unobtrusive manners and exemplary zeal. His mission was probably the most laborious in the diocess. He attended several stations, and was indefatigable and assiduous in his care of the sick at the Quarantine Hospital, containing from 850 to 900 patients, most of whom are generally Catholic emigrants. His funeral was honored by a large concourse of the clergy and laity.

The Rev. Mr. Smith was also a native of Ireland, but for the last twenty years engaged in the arduous duties of the American missions, first in the archdiocess of Baltimore, and then in the diocess of New York. He labored assiduously among the poor of St. James' parish, in the city of New York, of which he was pastor, and endeared himself to his flock by constant attention to the duties of his charge.

At St. Mary's Seminary, Barrens, Perry co., Missouri, on the 17th January, Mr. JEREMIAH RYAN, a native of the city of Cork, Ireland. Mr. Ryan had passed one year at the Seminary of Charleston, S. C., when it was thought advisable for him to remove to a more congenial climate, and he repaired to the diocess of St. Louis, in the fall of 1846, where he died the death of the just.—*U. S. C. Mis.*

At New Orleans, Feb. 1, Sr. MARY DENNIS TROY, of St. Joseph's community, Emmitsburg, aged fifty-five years, a native of the county Waterford, Ireland. For the last fifteen years the deceased had been connected with the Charity hospital. She died of typhus fever.

At the same place, Feb. 11th, Sister MARY ZOE GLEESON, aged 28 years, who had but recently arrived at the hospital to attend the sick, when she fell a victim to the fever.

At the same place, February 26th, Sister ALFREDA (CAMPBELL), who also died of the typhus fever.

At Philadelphia, on the 13th March, Rev. FRANCIS ASCHE, O. S. A. He was born in the city of Cork, Ireland, where at an early age he sought admittance into the order of Hermits of St. Augustine. In consequence of the penal laws against the religious orders in the British empire he was sent to Italy, where he performed his noviciate, and qualified himself in the schools of his order, for the duties which awaited him on his intended return to his native country. But on the eve of carrying that intention into execution, he generously abandoned it at the suggestion of a brother religious from Philadelphia, who happened to meet him on a visit to the holy house of Loretto; and sacrificing every hope

and desire of seeing his parents, brothers, sisters, and friends, who were daily expecting his return, he solicited from the general of his order permission to leave the province of his profession and associate himself to the Augustinian community of Philadelphia. He arrived in this city in 1843, and from that time until within nine days of his lamented death, he edified all who had the happiness to know him, by the zeal and assiduity with which he applied himself to the various duties of the holy ministry, and the fervent practice of the virtues required by the life of religion.

He was attacked by erysipelas in the head, on Sunday morning, March 5th, and died at St. Augustine's—almost in the chapel of Our Lady of Consolation—on the evening of Monday, March 13th, at 8 o'clock, in the 29th year of his age, and the 11th of his religious profession.

His death-bed was more honorable than the throne of princes, for it was the holy spot from whence he stepped from the sufferings of earth to the glory of heaven. Those who witnessed his last moments murmured not for him, but rather for those whom he left behind, and exclaimed, "may I die the death of the righteous, and may my last end be like his"—"consummatus in brevi explevit tempora multa—Aetas senectutis vita immaculata." Requiescat in pace.—*C. Herald.*

FOREIGN.

FRANCE.—*Paris.—Commemoration of O'Connell.*—On the 10th of February took place the long-expected commemoration of O'Connell in the Cathedral of Notre Dame. The whole of the space between the great door at the entrance of the cathedral and choir, had been enclosed, but towards the centre, amongst the pillars of the nave and the aisle, opposite the pulpit, a reserved portion was railed off, and hung with black, for Mr. John O'Connell and the members of the Chambers of Peers and of Deputies who should attend the commemoration. Long before half-past twelve, the hour appointed for the commencement of the mass, this inclosed space, the aisles, and the galleries above them, were crowded to suffocation. After the mass, Father Lacordaire ascended the pulpit, in the full habit of a Dominican, with shaven crown, flannel habit, and black cowl. His oration (which occupied an hour and a half in delivery) was to the following effect:

THE FUNERAL ORATION.

"Beati qui emriunt et sitiunt justitiam quoniam ipsi saturabuntur."—St. Matt. ch. v, 6.

My Lord—Gentlemen,

I shall say nothing of the words which you have just heard, and which were uttered for the first time by Him who brought forth into the world so many new words. I shall say nothing of them, because they will be echoed throughout the whole series of my speech, and because at every word, in every phrase, in every motion, you will say unto yourselves, without any interference on my part, "Happy are those who are hungry and thirsty of justice, for they shall be filled!" And indeed, this multitude now before me, this high expectation, this solemn anticipation of every heart, are they any thing else but the justice which comes down from heaven to visit a man whose stormy life was far from hoping such unanimous, such immediate gratitude at the hands of the present age, nor even of future times? And this man, who thus commands over a posterity that yet hardly dawns upon his tomb—who is he, may I ask? Through what spell has he thus commanded justice? Is he a king, who has laid himself down by the side of his ancestors, after reigning gloriously over his people? Is he a conqueror, who bore unto the very extremity of the earth the power of his arms? Is he a lawgiver, who established a new nation upon the chaos of beginnings or of ruins? No, no—he is nothing of all that—he is more than all that; he was a man who was neither a prince, nor a captain, nor the founder of an empire, but who, as a simple citizen, swayed the rod of power more successfully than kings, gained more battles than conquerors, and wrought more than any of those who usually receive a mission, either for destruction or edification. His country bestowed upon him the appellation of *Liberator!* and were we to take that name in a limited sense, still it would be splendid enough to justify the extraordinary honors which we now offer him—to explain why Rome, the mistress of every august glory, opened her basilicas to his relics, and why, though a stranger as he was to our country, these sacred and patriotic walls of Notre Dame witness even now the admiration which still clings to his tomb. It would be quite enough, do I say, that he should have been the liberator of an oppressed country to justify all that Rome, France, and the whole world think of his

memory and do to exalt it. But I shall not confine myself to this view; it is by far too narrow for him, for your own expectations, and for the thoughts which are teeming within my heart. I wish to show you that this man marked out a place for himself among the greatest liberators of the church and mankind. I shall therefore pass by, as it were, the ideas suggested by the word "country," and which are neither sufficiently extensive nor exalted for our subject.

I open the most extensive scene over which human memory can range—the scene of the church and of mankind itself.

O my God! the father of all justice, I thank thee because in times like these which witness so much injustice, thou dost allow my lips to utter the praises of a man of justice, whose long and agitated career never cost one drop of blood, nor even a tear; and who, after stirring more men and nations than we can find in any history whatsoever, went down into the grave pure of reproach, and without fearing that any living creature should ever raise his tombstone and call him to account, nay, not for a criminal action, but for a misfortune. I thank thee, O God, that such is the object of this assembly, and I thank thee, also, for that justice which thou hast promised unto every man, and which I am now about to grant, in thy name and in the name of Christendom, to Daniel O'Connell.

From the very first days of the world there has existed in the world a divine light, a divine charity, a divine authority, a divine society. From the primitive fields of Eden to the tallest summit of Ararat; from Mount Ararat to the "rocks of Sinai;" from Sinai to Mount Zion and the Calvary; from the Calvary to the Vatican-hill, God never ceased to be present and active upon the face of the earth. And it would seem as if this reign of light, of charity, of authority, issued from above; as if this union of souls through God and in God, our common father, ought to have met with unanimity here below, or at least not to have encountered either an enemy or a battle to fight out. But we are here below in the land of struggle, and to this necessity did God subject himself; he consented to give us his own life, as far as it was wound up with ours; to be judged by us, and consequently to be accepted by some and repelled by others. This sacred warfare is as old as the world, and will last as long as the world. But among its numerous vicissitudes we observe two periods and missions important above all others—the period of persecution and the period of deliverance; the mission of the persecutors and the mission of the liberators. Whenever the world is more than usually tired of God; whenever it is tired of hearing his name pronounced, or deems God rather too powerful, then the world makes an effort against him, and as its reason is too feeble to repel God through the single strength of the soul, it has recourse to the material order of things; it overthrows, burns, and kills every being which bears the divine stamp, until satisfied with the silence of the waste it has wrought around, the world imagines that, at the very least, if it has not conquered, a few days of truce and triumph have been won for its cause. But God is never more powerful than in days like these; he shoots forth, as it were, from among the ruins by a sort of germination which no one can understand; or rather mankind, ailing through his absence, returns towards him, just as a child calls his father from the domestic hearth from which the latter had exiled him. Justice, truth, and eternal order resume their rights over man's conscience, and an age of deliverance succeeds to an age of persecution. And then we see some man such as Providence secretly prepares within the all-powerful mystery of his councils; for instance, Moses, who delivered the people of God out of the hands of Egypt; or Cyrus, who brought them back from Babylon to the fields of their native country; Judas Macchabeus, who defended their national independence against the successors of Alexander; and at a later period Constantine, Charlemagne, Gregory VIIth; Constantine, who gave religious liberty to the Christians; Charlemagne, who maintained against the Greek emperors, against the barbarian monarchs, and against futurity itself the independence of God's vicar upon earth; Gregory VIIth, who freed the church from the mortal grasp of feudality: illustrious names, indeed, the greatest in the world! And perhaps you may think that when I thus utter these names, I really show a certain want of ability, and that I run the risk of blotting out the name of the man whom I am bound to glorify. For my part, gentlemen, I have no such fear, and you will yourselves tell whether I am mistaken.

Open the map of the world, and do observe at both extremities those two groups of islands

that go by the name of Japan and Great Britain. Just follow the tracks of the different nations that spread over this line, measuring nine thousand miles; mark Japan, China, Russia, Sweden, Prussia, Denmark, Hanover, England and Ireland. In vain do you number and number again; among all these numerous kingdoms there is not one in which the church of God enjoys her inalienable liberties, not one in which her Word, her sacraments and assemblies are not humiliated and enthralled. What! so many nations altogether despoiled of the holy independence belonging to the children of God! What! among these two hundred millions men, we meet with no hearts bold enough to maintain the rights of conscience and the dignity of a Christian! Ah, yield not to such an error, gentlemen; God never left truth without her martyrs, without witnesses, who served even unto the effusion of blood; and, as in this case, the scandal of oppression was heightened by its extent, its devotion and its rigor; God, in his turn, wrought also a new miracle in the history of martyrdom. Men, and whole families had been seen, who died for their faith, and who left, as the only remnant of such a grand spectacle, their mutilated relics and their imperishable memory. But no one had ever seen a whole people living in a state of martyrdom, whole generations linked together by one common earthly country, and transmitting the inheritance of faith through an hereditary torture—no, such a thing had never been witnessed. God both willed and did this thing; and he willed it in our times, he did it in our times. Among those nations which I have just now shown fettered one to another in one common space, and in one same spiritual slavery, there is one that spurned the yoke, one which, though materially enslaved, still preserves the freedom of the soul. One of the proudest powers of the earth has wrestled with that nation in order to drag it along into the yawning abyss of schism and apostacy. But though devoted to a war of extermination, it has been overcome without betraying the courage of military prowess, or the courage of faithfulness to God. Though bereft of its native land by a gigantic system of confiscation, it has continued to cultivate for its oppressors the land of its forefathers, and in the very sweat of its brow has it found bread sufficient to live with honor, and to die in the arms of faith. Famine soon endeavored to snatch away that bread of bitterness, and the nation simply raised toward heaven eyes which accused not heaven. Neither war, nor spoliation, nor famine, has succeeded in bringing this people to ruin or to apostacy; their oppressors, however mighty, have been unable to extinguish life or duty within their hearts. At length, as the direst and most cowardly dagger cannot stab for ever, tyranny sought for some weapon more lasting than steel, and in this martyred nation we have come to see verified the prophecy of St. John, in which he says: *A time will come when no man will be able to buy or sell unless he has the sign of the beast*, viz., apostacy, *marked on his hand and on his forehead.*

This people was, therefore, at one blow despoiled of every political and civil right. Every being that is born possesses an innate right. The very stone itself, inanimate as it may be, brings with it into the world a law that protects and ennobles it; it is under the guardianship of a mathematical, of an eternal law, that forms but one same thing with the essence of God, and does not allow us even to touch it—yea, were it a mere atom, without obliging us to respect both its force and its right. In this way does every being, whatever may be its weakness, come into the world with a due share of the power and eternity of God, and still more so does man—man, a being which both thinks and wills—man, the elder son of the Divine intelligence and will; so that to deprive man of his native right is such a heinous crime that a very stone, could it be deprived of its innate right, would accuse the despoiler of sacrilege and parricide. But, then, what name shall we give to those who deprive a whole nation of its right? Well, this *has* been done to the heroic people whose torture and firmness I now recall to your memory. Nay, more, this bereavement of right, this legal murder of a nation, has not been established in an absolute, but in a conditional way, so that any member of the nation, or the nation itself, could always redeem their public and civil death by apostacy. The law said: You are nothing; but apostatize, and you shall become something. You are slaves; but apostatize, and you shall be free. You are dying of hunger; but apostatize, and you shall be rich. What a temptation, gentlemen! and deep, indeed, was this calculation, if conscience was not still deeper than hell! Do not fear any thing for the martyred nation;

for two whole centuries has it risen superior to this seduction, and raised to God its placid hands, saying within its heart: "God doth see them, and us; they shall have their reward, and we shall have ours."

I will not name that dear and sacred people, gentlemen—a people stronger than death itself. My lips are neither pure nor glowing enough to name them, but heaven knows them; the earth blesses them; every generous heart holds open to them a country, a kind love, an asylum. . . . . O, heaven, who doth witness; O, earth, that doth know; O, you all, who are both better and more worthy than I am, do name that country; yea, name it, and exclaim: Ireland!

Ireland! Such was her fate, gentlemen, when the nineteenth century opened, and was inaugurated by two thunderbolts, of which the one burst upon the new world, on regions almost unknown, and the other upon our own country. These two thunderbolts of Providence served as an admonishment for the oppressors of Ireland; they began to suspect that a reign of justice and liberty was dawning upon the conscience of man through such memorable catastrophes; and, whether from fear, or from a feeling of compassion, we cannot tell, they slightly loosened the fetters which bound the life of their victim.

Among the several rights which were then restored, there was one apparently most insignificant—the right of defending private interests before the courts of common law. Doubtless, gentlemen, this concession seemed of very little importance and most barren in its consequences; but England had not considered that this was the manumission of speech, or rather of God himself; for speech, when uttered by lips which faith inspires, is truth, is charity, is authority. Speech enables us to teach, to strengthen, to command, to struggle; speech is the true deliverer of the enthralled conscience, and when oppressors open a full career to speech, we may well say, without any disrespect, that they know not what they do. So speech was free in Ireland, and on its very birthday, when it was even yet astonished not to feel its manacles, it sank into the heart and flew upon the lips of a young man of five-and-twenty, and it was soon found that those lips were eloquent, that this heart was truly noble.

On a sudden the breezes which stole along the lakes of Ireland slept upon their bosom; her forests trembled, and stood motionless; her mountains seemed to strive to show attention. Ireland did really hear a free and Christian speech, a speech full of God and of the country, eloquent in defending the rights of the weak, and in bringing to account the government for its abuses; a speech conscious of its own strength, and inspiring that strength to the whole people.

Verily, a happy day is that in which a woman brings forth her first-born; a happy day is that in which an exile returns to his native country; but none of these joys, the greatest that man can enjoy, none can equal the raptures of a nation which hears for the first time, after whole ages of silent oppression, both the Divine verb and the human verb in the very fulness of their liberty. And this ineffable delight did Ireland owe to the young man of five-and-twenty, whose name was Daniel O'Connell.—*Tablet.* (*To be continued.*)

The recent Revolution.—This event, with its probable consequences, is the most exciting topic that now occupies the public mind in Europe and America. The cause of this revolution had been maturing for years, in the refusal of the government to grant the political reforms demanded by the people, particularly the extent of the right of suffrage. The *New York Freeman's Journal* thus sums up the origin and progress of events to the 26th Feb. "The immediate occasion was, 1st. the government forbidding a vast assemblage, or *banquet*, that had been called by the reformists, or radicals. 2d. The revolt of two legions of the National Guard, and of the fifth regiment of the line, who joined the mob in demanding the dismissal of the too infamous Guizot ministry.—This same fifth regiment, it is remarked by a Paris correspondent of the *Courrier des Etats Unis*, was the first who joined the insurgents in 1830. Louis Phillippe convoked a council of ministers, and the end of the consultation was the fall of the Guizot ministry. Peace for a moment seemed restored. But, by some means not yet clearly explained, the guard placed at the *Hotel des Affaires Etrangés* came into collision with the populace, and fired upon them. Five bodies of those who had been killed were carried publicly back and forth through the excited crowd, and became the signal for an exasperated rising of the mob. Quick upon this came the abdication of Louis Philippe, his flight from Paris, and probably from France, the attempt to form a regency under the Duke de Nemours for the young Count de Paris—its failure—the like attempt for a regency under the Duchess d' Orleans—with the same result—the declaring a republic—the sacking, and some reports say burning, of the Tuilleries; and at length the

formation of a provisional government under M. Dupon de l'Eure as president. De Lamartine (not Frederick, but Francis) as minister of Foreign Affairs."

By the last accounts it appears that Louis Phillippe and his family are in England, and that France is quiet under the direction of the provisional government. A National Assembly, to be elected by the people, will meet at Paris on the 20th of April, to give a definitive form to things, and the provisional government will resign. It is impossible to say, from present appearances, what will be the ultimate settling down of this political commotion. We must say, however, that so far we have been favorably disappointed. We thought that the radical and communist principles so prevalent in France, would have imparted to any political revolution at Paris, an anti-religious character, and that scenes similar to those of 1792 would be again enacted. But there seems to be no indication of such a spirit either among the people or their rulers, and their sole aim apparently is the establishment of a republican government, for the enjoyment of a greater amount of civil liberty. If such a reform be really effected, and a constitution similar to that of the United States be adopted, which establishes *religious* as well as civil freedom, the church will not, we think, lose any thing by the change. If the great majority of thirty-four millions of Frenchmen are, as we believe, thoroughly Catholic in faith, the introduction of a general suffrage will give the people a means of vindicating their rights, and putting down all infidel monopolies, whether in the cause of education or in any other question of national interest. We are pleased to learn that the archbishop of Paris, with two of his vicars, gave in his adhesion to the new government, in the name of all the clergy in his diocess.

Italy.—*Rome.*—On the 10th Feb. the Pope published a proclamation, to allay the popular fears of foreign aggression. Three laymen have been appointed by him to ministerial offices. It is also stated that Pius IX intends to give his government a constitutional form.

Naples, Sardinia, &c.—The last accounts inform us that the Sicilians are still in a revolutionary state, and will be satisfied with nothing less than a republic. The king has published a constitution for his states, and the same has been done in Sardinia.

Ireland.—The Irish bishops have been requested by the *Propaganda* to forward to Rome a correct account of the pretended denunciations from the altar. Archbishop McHale and other members of the episcopacy have placed the Earl of Shrewsbury in a very unenviable position for his blind and impertinent interference in this matter. Meetings have been held in various parts of Ireland, protesting against the calumnious attacks upon the clergy.

The following extract from a most eloquent speech of the Rev. Dr. Miley, will show that the miseries of starvation are not diminishing, while the oppression of the British government relaxes nothing of its inhumanity, displaying in the awful destitution of the country the continued fruits of its tyrannical and heretical policy.

It is not dove-like, with the olive branch of peace—it is not, like the apostles, with a divine and mercy-breathing influence that they appear amongst the people—but, like those ill-omened birds and beasts of prey, the kite, the raven, the vulture, and the wolf, who snuff carnage on the gale, and ever prowl and fatten on the track of desolation. They come not to solace or to serve, but, like that nefarious rabble who follow camps, to insult and strip the wounded and the dying on the field of carnage —they set upon the poor, struck down by want and sickness, not to relieve, but to rob them of the sacred rights of conscience. If help they will have, even when they are perishing, not a morsel will they give until they wring from their victims, what is regarded by these hapless creatures, and regarded justly, as criminal and disgraceful to the last excess. Yes, this fell demon, which is ever ready to hunt out and persecute the victims of adversity—whether it is a farm is to be let, a scullion hired, or a pauper admitted to the workhouse, begins to look upon—has, indeed, proclaimed it—that this dread season of starvation for the millions shall be their harvest time. They plume themselves with hope; the tide they think is with them. I appeal to gentlemen who are assembled here, whom I see gathered from every quarter of the country, and who are intimately conversant with the working of institutions and the events which are occurring hourly, to say if these doings be not notorious, if it be not well known that nearly all the money sent here from the sister island was not made use of as I have described —not to solace and relieve the miseries of the poor, but to carry on a war, a nefarious war, against their religious liberty, to invade their consciences, and as a tax to some paltry succor to their bodies, to force them to that which transfixed the heart with agony, with a pang more insufferable than all their other sorrows. I am well aware how critical this topic is. It will be said, perhaps, that I cast abroad the brand of sectarian strife, and come amongst

you an apostle of discord and not of peace, invading and denouncing that great national interest which is represented here by dragging in this subject, which may be deemed both out of place and irritating by many of those who hear me. (*No*, no.) No; mine is no sweeping censure. If any one, I care not what his creed, afford assistance to the perishing without infringing on the sacred immunities of conscience, or exacting the hateful tribute of apostacy for the help he gives, that man I do not censure, but applaud. If persons of this stamp assist the poor, and I believe there are many such, not only amongst the Protestant laity, but amongst their clergy also, so far am I from assailing such as these, I applaud them loudly, and for the mercy they show the sufferer, with uplifted hands I implore of heaven to repay them ten hundred fold in grace and blessings. But, let me ask, Sir, should we be judicious, uncompromising advocates of civil and religious liberty if we hesitated to throw ourselves boldly between such foul and cruel hearted aggressors as this race of proselytisers and their victims? or is it because they are steeped in misery that the religious feelings, convictions, and immortal hopes of the famished peasant, the forlorn orphan, and the widowed mother, are to be invaded and torn from them with impunity? (Hear, hear, and cheers.) But again let me warn those apostles of a revolting and aggressive bigotry which leagues itself with famine and the whole hosts of miseries which have fallen on the poor, in the hope of at last subduing their religious constancy, that this hope shall fail them—it shall be shipwrecked, and turned into shame. (Cheers.) No; never shall either tribulation, or distress, or famine, or nakedness, or persecution, or the sword, be able to sever the faithful Irish people from the Rock of Ages, from their hold upon the faith once delivered to the saints. (Vehement cheering.) Never shall they be induced by apostatizing from the religion for which their sires suffered with such fortitude, to anathematize their memory, and fling odor, and infamy upon their graves. (Loud cheers.) Never shall they be able to snatch away that solitary but priceless jewel—the true faith of Christ—which still sparkles in the diadem of Erin—all the brighter in the eyes of admiring nations, because of its solitude amidst the dark firmament of her afflictions. (Continued cheering.) They think that because the people are now crushed down, and decimated by the scourge which is amongst them, that at last they shall succeed. But these men forget, perhaps they never knew it, that the nation they have entered into conflict with has been tried in the ordeal of centuries of tribulation. They forget the power, the numbers, the comparative wealth, the institutions acquired by legitimate and constitutional means, the intelligence, the influence, and the numerous sources of power and stability of every sort, which, in comparison with those who have gone before them, at present strengthen the hands and the religious position of the Catholics. (Hear, hear.) They forget that now we are one hundred—aye, one thousand times better prepared to enter into this conflict than were our ancestors, trodden down to the earth by oppressive laws, robbed of property, condemned to slavery, pronounced by judicial *dictum* from the bench not to have any but a mere imaginary existence—an existence admitted, as it were, by grace especial—an existence only recognised by a mere fiction of the law. They forget that even in that period of oppression and tyranny, when the Catholic people were almost without hope, when the entire pressure of the British legislation was brought to bear upon them, administered and carried out with the most persevering and cruel-hearted bigotry—they, oppressed and trampled down, still persevered—they triumphed—they multiplied from day to day, and we have seen them, under the guidance of their great leader, casting back even the tide of constitutional victory on the proud shores of Britain, and establishing a species of dictatorship even within the fortress of the constitution. (Loud cheers.) How can these men hope to succeed at the present day? Not less than one million of money was spent upon the charter schools alone. No Catholic could have an estate, or even a farmer more than two acres of "deep bog" until the year 1794.—They were excluded even the possession of chattel property; and if a Catholic lent money to a Protestant, he was disabled by law from enforcing payment. There was no species of oppression which human—nay, diabolical ingenuity could invent—and this has been stated over and over again by pure-hearted and honorable Protestants—that was lost sight of in order to break down this people, and wrest from them their treasure of conscience, which is now again so impiously invaded. (Hear, hear.) Yet, during those ages, instead of having succeeded, what does the concurrent testimony of history bear witness to?—Why, even Primate Boulter himself, in the reign of George the Second, when he was at the head of affairs in this country, writes to his friends in England that instead of the charter schools and the other species of oppression put in force against the Catholics having the effect of weaning them from their faith, they were day after day winning converts from the Protestants. And Arthur Young, when he travelled in this country, seeing the desolating influence of this oppression, remonstrated with those who passed these laws, in the hope of either forcing the Catholics to conform or to destroy them utterly, expostulated with men in power on the folly of their attempt, and demonstrated the utter failure of their experiment by telling them that, according to the advances they had already made it would take 4,000 years to convert the Catholics. It was not only that they failed to lessen their numbers, but they were obliged, at a time when a Catholic was not allowed to be a common coal-heaver or to drive a hackney coach, or reside within a corporate town—when he was regarded as almost like some savage beast, driven to the desert without opportunity of

worship or instruction—without permission for his clergy to acquire, not to say that knowledge of those higher sciences that is indispensable for their calling, but even to obtain the rudiments of education at home in order that they might be able to instruct their people—at that time when every thing was against the Catholics—when nothing but heaven and truth were for them, the Protestants were obliged, in order to recruit their wasted ranks, to proclaim a law conferring free citizenship and all the privileges of the constitution on Jews, Turks, or atheist—on all but papists. I allude to these things, not for any purposes of irritation—may God forbid!—but it is to point out the perfect folly—the madness, of those who hope, now that we are in possession of such great advantages over those who went before us, to wean the Irish Catholics from their holy faith—it is for the purpose of dissuading those persecutors and tormentors of our noble people from their mad and ineffectual attempts.—*Tablet.*

Conversions.—*Jamaica.*—The hon. Thos. Jas. Bernard, member of Her Majesty's Council in this island, and chairman of quarter sessions for the district of St. Mary and St. Thomas in the Vale, was yesterday admitted by the Rev. Mr. Cotham, officiating priest, into the Catholic church. The ceremony took place at Trinity chapel, in the presence of the hon. Wm. Irving Wilkinson, the Spanish consul, and other Catholic clergymen. The event, a new one to Jamaica, has created no little sensation.—*Jamaica Despatch*, Nov. 24.

Foreign Items.—Lola Montes has been expelled from Munich by the people,—who are said to have demanded from the king a constitutional government.

The celebrated Görres, one of the most able defenders of the church, and most eminent scholars of Modern times, died recently in Munich.

The Catholic patriarch of Jerusalem, Monsignor Joseph Valerza, made a solemn entrance into that city on the 17th January.

Father Thomas Maguire, it is ascertained, died from the effects of poison, and his housekeeper has been arrested on suspicion.

Padre Rullo, with several of his companions, was assassinated in Abyssinia, on his way to his mission.

The Rt. Rev. Dr. Mullock, coadjutor to the Rt. Rev. Dr. Fleming, vicar apostolic of Newfoundland, was consecrated at Rome, on the 27th January.

Portrait of Pius IX.—A correspondent of the *Lit. World* states, that Mr. Ames of Boston is busily engaged at Rome, painting a portrait of the pope, a commission from the Catholics of his city.

Mission to Rome.—Diplomatic relations with the Papal States have been resolved on by the British government. The bill passed the house of lords, with the restrictions that the pope would be termed *Sovereign of the Roman States*, and that no minister from him should be recognized, unless he were a layman. We presume the pope will use his own discretion on this point.

The N. Y. Freeman's Journal and ourselves.—In the last number of the Magazine we inserted a communication of M. Oertel, Esq., the learned editor of the *Katholische Kirchen Zeitung*, in which he defended his journal and the clergy of St. Alphonsus' church, from certain grave charges which had been made against them in the correspondence of the *Freeman's Journal.* In admitting his communication into our pages we were actuated only by motives of justice, and we had no reason to suppose that our course would be censured, when it was well known that the *Freeman's Journal* had declined publishing the vindications of the aggrieved parties, and compelled them, belonging as they do to the archdiocess of Baltimore, to adopt the Magazine as the only medium of communication, through which they could place the topics of discussion in a proper light before the public. We regret, therefore, to perceive that the *Freeman's Journal*, in referring to the subject again, has assumed a rather objectionable tone in reference to the Magazine. It says:

"In the March number of the Magazine we have noticed, and certainly with some surprise, a wide departure from the generally unobtrusive character of that periodical manifested by the admission into its pages of a letter signed "M. O.," and prefaced editorially by some sentences rather singularly defining the position of the Magazine.

"We feel the same unwillingness to injure the reputation of the Magazine, or rather to help it to injure its own, that we did in the case of the *Zeitung;* and shall therefore abstain, for the present at least, from any remarks farther than frankness and good feeling seem to ask for at our hands."

That these remarks were altogether uncalled for, will, we think, appear sufficiently manifest from the circumstances of the case as mentioned above, and the motives assigned by us in publishing Mr. Oertel's communication. We merely performed an act of justice, which had been vainly demanded from the *Freeman's Journal*, although this paper had been the aggressor. But, in acting thus, we beg leave to say, that there was no wide departure, nor even the slightest deviation from our usual course. The Magazine is *unobtrusive*, we admit, and we hope that it will always preserve this character. Unobtrusiveness is not only wise policy, but sound morality. It is by being obtrusive, on the contrary, by dictating

to others without a proper authority to do so, or pronouncing judgment without a competent knowledge of the case, that people implicate themselves in serious difficulties, and very often become guilty of offences against charity or justice, the prompt and honorable reparation of which, although an obligation, demands too great a sacrifice of human pride, to be, in some instances very readily made. If the *Freeman's Journal* had not brought before the public the very offensive and even scandalous misrepresentation of its correspondent, (an article which, even if true in its statements, should never have been placed before its readers,*) it would have been spared some trouble, and perhaps some unpleasant regrets. As to ourselves we prefer to avoid these difficulties by being unobtrusive; we make it a rule not to be the aggressors. Our Catholic cotemporaries are all under a competent local supervision, whose business it is to regulate their tone, and this should be quite enough to restrain the hasty denunciations of a fiery zeal, if not to calm its unfounded apprehensions. The *Kirchen Zeitung* has at least as much wisdom and virtue in Baltimore to take care of it, as other portions of the press have elsewhere, and it has no need of any other supervisor to secure its usefulness. Moreover, if the *Freeman's Journal* claim the right of sitting in judgment upon the *Zeitung*, the *Zeitung* may urge a similar right to sit in judgment upon the *Freeman's Journal*, and this principle once admitted, what a beautiful spirit would the Catholic press exhibit? what a continual round of charges and recriminations would we be doomed to witness? We are all liable indeed to mistakes and imperfections, and we feel assured that advice would be thankfully received by all, if administered in a dignified and courteous manner; but the employment of abuse or the pertinacious preferring of false charges, none will submit to; nor will they submit to that overbearing tone by which one paper will gratuitously undertake to lord it over others, as if by its own appointment it could assume an authoritative position or pronounce a definitive sentence. These are not the means by which a public journal can become an instrument of good, or help its own reputation. Above all, are they expedients unworthy of the Catholic press. They may be in their place, among certain sects of error whose very nature it is to breed differences and contentions, but there they should be allowed to remain: let them not be transferred to Catholic polemics, because they are foreign to the genius of the Catholic church. We know not whether misrepresentation from others would win for the *Magazine* an additional number of subscribers, as it has done for the *Zeitung;* but even if such would be the result, we have no desire to make capital in this way. We hope that truth, justice, fair dealing, courtesy, will be shown to us, as we are ever disposed to extend them to others. They have a right to expect all this at our hands, and we have an equal right to claim it, because it is nothing more than a duty imposed by the law of God, against which no one can raise a legitimate plea. We make these remarks, not in a spirit of dictation, but as a part of our self-defence; and to express unequivocally the relation which we strive to maintain with our brethren of the press. We shall not be obtrusive or aggressive; but when assailed, we shall repel the attack with becoming firmness; if we make incorrect statements and are apprized of it, we shall retract them, and in doing this we shall continue to follow the principles by which we have always been governed.

* Because it reflected severely upon the conduct of several clergymen, and things of this nature cannot be lawfully paraded in the public prints, except in very extraordinary cases.

To Correspondents and Readers.—1. *Carson on Transubstantiation* is respectfully declined. 2. *Benediction* by Regina, we must also be excused from publishing, first, because it is anonymous, and then the versification is sadly defective. 3. The *Catholic church, the guardian and promoter of science in the middle ages*, has been received, but we have not yet decided to accept it.

The leading article in this number of the Magazine, though written many months since in reply to the *Banner of the Cross*, possesses a general interest, and may be read at any time as a refutation of the oft repeated attempts of Protestant writers, to fix the institution of "confession to priests" at a period subsequent to the time of Christ.

We commend, particularly to the junior portion of our readers, the excellent story of Mrs. Anna H. Dorsey, the *Oriental Pearl*, which is continued in this number. Those of a more mature age may read with much profit, the articles on *Divorce, Causes and treatment of lunacy, &c.*

LITERARY NOTICES.

Ollendorf's New Method to Read, Write, and Speak the Spanish Language, with an Appendix, &c. By M. Velasquez and T. Simonné. New York: D. Appleton & Co. Philadelphia: Geo. S. Appleton. 12mo. pp. 558.

We have already had occasion to express our opinion of the decided superiority which the Ollendorf method of teaching a language possesses over every other, and it will be sufficient here to remark that the volume before us, which is intended to impart a knowledge of the Spanish, is very comprehensive in its exercises, and contains an appendix which presents a valuable compendium of grammar, with practical rules for pronunciation, and models of social and commercial correspondence. The constant intercourse between the United States and those parts of the American continent where the Spanish tongue is spoken, renders a knowledge of this beautiful and majestic language indispensable to a large number of our citizens, and they will find in this method of Ollendorf one of the most valuable and expeditious modes of acquiring it. To those who are already acquainted with the Spanish, the models of correspondence may be useful for reference.

Christianity, the only source of moral, social and political regeneration. A sermon preached in the hall of the House of Representatives of the United States, on Sunday, December 12th, 1847. By the Rt. Rev. John Hughes, D. D. Bishop of New York. New York: E. Dunigan. Pp. 32.

In congratulating the community upon the appearance of this able discourse, in such form as will preserve it and make it accessible to future readers as well as those of the present day, we may be allowed to express the hope that it will be widely circulated, and the sound doctrines which it inculcates seriously pondered by the people. We have no national religion, no church establishment, no government faith, and it is the chief pride and blessing of our political constitution that it is altogether free from any connection with the church; yet, at the same time it must be admitted that nothing but religion can be an effectual safeguard to our institutions; religion, not in the government as such, but among the people: not in our laws, but among those who have it in their power to maintain the dignity of the law or to trample it under foot. The moral force of Christianity has brought about all that modern society possesses of happiness and liberty, and the same Christianity will be requisite to preserve the enjoyment of these blessings. It is not enough to have free institutions and wise laws; these institutions must be appreciated and respected, and the laws must be observed and enforced. But where is the security of this except in the moral sense of the nation? So long as they are swayed by the principles of justice and of right, our social and political blessings will be preserved: but no sooner will those principles lose their ascendancy, by the triumph of human passions, than the enjoyment of true liberty will be at an end. The example of Switzerland is a sad illustration of the worthlessness of laws and constitutions, unless there is something to back them in the truth and justice which pervade the popular mind. The subject of Bishop Hughes' discourse is, for these reasons, of permanent importance in a country like this, where we are not indeed striving for political regeneration, but what is equally and perhaps more difficult, endeavoring to consolidate and perpetuate it. We again repeat the hope that the discourse will be read by all, and measures taken to give it a wide circulation in the community.

The Catholic Bride; or Moral Letters Addressed to Julia, Daughter of Count Solaro della Margarita, on the occasion of her marriage with Count Eduardo Demorri di Castellano. Translated from the Italian by Charles Constantine Pise, D. D. *author of Zenosius, &c. &c.* Pp. 189. Baltimore: John Murphy, 178 Market street.

This little book is one that all may read with pleasure and profit. Parent and child will alike be touched by the useful lessons it contains, which are conveyed with a delicacy and feeling which constitute its peculiar charm. If instead of the trash with which our country is flooded in the shape of cheap reading, the public taste would turn to such works as the "Catholic Bride," we might soon look for a visible improvement in the

moral and intellectual tone of communities, and a higher standard of social refinement. The work deserves encouragement, as well for the very neat style in which it is presented to the reader, as for the more cogent reason that it is a valuable acquisition to our language, and a "precious pearl" among the "treasures of American Catholic Literature." In giving us these interesting letters in an English dress, the Rev. translator has added another to the many obligations of gratitude which the American Catholics already owe him.

A lecture Introductory to a Course on Obstetrics, &c. By Gunning S. Bedford, M. D., Professor of Obstetrics, &c. New York. Pp. 27.

The lectures of Dr. Bedford are distinguished alike by solid principles, happy illustration, and elegance of diction, which dispose us always to give them a hearty welcome. No one can read the lecture before us without being convinced that the author has those just views and deep convictions of the importance and responsibilities of the medical profession, which it ought to inspire, and that he labors vigorously to impart the same sentiments to his students, as the groundwork of eminence, and even of success in the exercise of the healing art.

Visits to the Most Holy Sacrament, &c., for every day in the month, &c., from the Italian of St. Alphonsus Liguori. Baltimore: F. Lucas, jr. 24mo. pp. 316.

This is the most complete edition of the "Visits" that has yet appeared in this country. It supplies many defects of former translations, presenting the work to the pious reader as it came originally from the pen of its distinguished author. The volume before us contains also several other devotional works of St. Alphonsus, which are full of instruction and edification; as "Aspirations of love to Jesus in the Holy Eucharist," "Directions for Spiritual Souls," "On frequent Communion," "Meditations for every day in the week," &c. The mechanical execution of this little book is deserving of all praise, the paper and typography being equal to those of any other work of the kind published in the United States.

The Aristocratic Monitor. Berford & Co., N. York.

This is the title of a weekly paper published in the city of New York, in regard to which we shall briefly express our opinion, in compliance with the request to notice it, accompanying one of the numbers recently received. The paper is edited by Wm. Chase Barney, Esq., displays much ability, is very neatly printed, and contains a considerable variety of matter. The translation from the French of Viscount de Walsh's reflections on Catholic festivals, is very instructive and interesting; an extract from it was published in the Magazine several years ago. It strikes us that, upon the whole, the character of the "Monitor" has been much improved since the beginning of the second volume, by omitting certain exposures of the origin and progress of various families, articles which, whatever may have been the motives that prompted them, were calculated to exert any thing but a moral influence in the community. We hope our old friend, the editor, will continue the work of reform. We would suggest the omission of every thing that gives encouragement to theatrical performances. We look upon the drama, in its present organization, as a school of vice; the Catholic church denounces it by the voice of her clergy, and of course no paper that gives it its support, can be free from objection. We would recommend also the omission of those flaming descriptions of private soirees, in which ladies are indicated almost by their full name. It seems to us that this is an intrusion upon the privacy of the domestic circle, to say nothing of its tendency to pander to a vain curiosity, and encourage a morbid taste already too prevalent in the world. In the expression of these opinions, as in all questions of morals, we are guided by the only standard of criticism which the editor of a public journal is allowed to recognise in such cases, and that is the morality of the Gospel as inculcated by the practice of the Catholic church. With this rule before us, it would be criminal in us to countenance any thing which recommends or endeavors to make amiable and lawful, a spirit which it is the effort of religion to oppose and destroy. Whatever is at variance with the maxims of religion, is immoral, and hence no parent can lawfully introduce among his children, a journal which lends its aid to vanity and worldly dissipation. This should be a reason for all papers that aspire to admittance into the family circle, to be perfectly unexceptionable in their tone, while it should arm every Christian parent with a determined opposition against all journals that are not of this character.

Modern Saints. New York: E. Dunigan.

Several volumes under this title have been sent to us by Mr. Dunigan, only in time for us to acknowledge their reception. Notice next month.

Mrs. Dorsey's Prize Story.—We are pleased to learn that this interesting tale, which appeared in the columns of the *Boston Pilot*, is about to be issued in book form by a Baltimore publisher. It will thus be more readily accessible to those who wish to read it, either now or at some future time. The story is very appropriately inscribed to Hugh Jenkins, Esq., an Irishman and an eminent merchant of our city, but still more eminent by his active benevolence.